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IS this page easier to read than those we have been supplying? Compare it with one from the January number. The type is a little larger, the space between lines greater, there are fewer words to the page. This modified style was introduced as an experiment in our March issue. It has proved so popular with our readers that we have decided permanently to adopt it. The changes were made at the suggestion of our honored senior editor, Dr. A. F. Beard.

Read the article on "The Young People's Church" in this issue. We predict that the children in our Sunday Schools will take a live interest in the cases presented if teachers, superintendents and missionary committees will but tell them the story.

How can the church win religiously untrained youth? A man who wants to know asks our boys and girls and our young people. To each group he offers prizes for the best plans. See page 32.

The Old Order and the New

WHEN THE AMERICAN MISSIONARY began its career as the official organ of the Congregational missionary societies for the home field seventeen years ago, it took the place of several minor periodicals which the societies had been issuing, each in the interest of its own work. These lesser publications were not really merged but rather loosely united in the new one. To every society a definite number of pages was assigned and every one had its own independent editor who had full charge of that society's space and no further responsibility.

THE AMERICAN MISSIONARY thus became in effect a bunch of half a dozen separate pamphlets sewed together under a single cover. This plan of construction, with some important modifications, has been continued up to the present time. It had, no doubt, certain advantages. It served to keep separate and distinct before the public the major interests of our missionary work, a function the Analytical Index should now perform. On the other hand, it failed to coordinate those interests—to exhibit them, not as rivals and competitors, but as inseparable part of a single, great enterprise.

As a method of magazine making this arrangement is unsatisfactory. An editor of a department with just so much space, neither more nor less, to be used every month upon his own subject, may sometimes be forced to fill up his pages with second-rate material for lack of sufficient matter of the first quality. Or on the other hand, the best of material may be crowded out for lack of space. Two editors working independently, each in his own department, may repeat each other, so that practically the same thing will appear twice in a single issue while other missionary news of prime importance may pass without mention. Editorial unity would, therefore, seem indispensable for a really first-rate magazine.

In view of these considerations, the Board of Editors has decided, and its decision has been confirmed by the governing Boards of the societies, to abandon the sectional system and to adopt a plan of editorial unity. With this issue the new order begins. We hope to make a better magazine of it and to win the approval of our readers.

Geography and Universals

THE author of a recent article in a well-known religious journal guaranteed its being read when he entitled it: "The End of Foreign Missions." The searcher for sensation probably looked for an argument based on the troubled condition of China and Mexico, the new regime in Turkey, the self-sufficiency of Japan, and the existence in practically every land of an infant church with the possibilities of rapid indigenous growth.

There was nothing of the sort in the editorial; rather, attention was called to the fact that "any approach to the religious problems of the world which conceives those problems in geographical terms is outworn." Every such problem can today be interpreted and successfully attacked only by those who appreciate its universal significance, for the advance of the kingdom of love and good will is conditioned by the same fundamental human problems on Broadway, New York, Canal Street, New Orleans, and Hatamen Street, Peking.

The establishment of understanding and mutuality between the varied groups within the human family is such a problem. Of course it is universal, though some phases of it are more prominent and difficult than others. In a peculiar and specific sense Congregational Christians seek to meet the problem as it exists among underprivileged American groups through that phase of the World Wide Work known historically as the American Missionary Association. This, the rainbow division of our fellowship, has intimate contacts with eight different races, seven of which are non-white.

Engaged as it is in an interracial undertaking, the Association finds itself at times accused of being supersensitive about the importance of better race relations in the whole scheme of Christian advance. If there is any tendency to over-emphasis it is due to the psychology induced by the constant sharing of the inner experiences of those whose misfortune it is to face persistent and inconsistent discrimination. Such sharing is the daily duty and privilege of the six hundred and fifty workers of the Association scattered throughout the areas of our land most afflicted with the blight of race prejudice. Those not in contact with its hapless victims simply do not realize the existence of much galling discrimination. For instance, recently there met in St. Louis the Home Missions Council of North America. The meeting was held in a hotel where no Negro could eat. No Negro—or other person of dark skin—could be free from the apprehension of serious embarrassment in the halls and corridors. The final session was held in a large church parish house. The theme was the church situation in St. Louis. Much time was given to consideration of the work of colored churches. One of the main addresses was given by a prominent local Negro pastor. When the addresses were completed it was nearing lunch time. Luncheon was to be served in the church house. It was voted to discuss the morning's proceedings at the luncheon. The Negro delegates were not invited. They did not attend. A deliberate insult to fellow workers in the churches was not intended. But that is what seemed to result. Not one in fifty of the professional Christian missionary workers and church pastors present was even conscious of what had happened. When attention was called to it in personal conversation several white delegates said, "Oh, the Negro delegates wouldn't expect to eat with the white delegates in St. Louis." Perhaps they would not expect it. But the reason why they would not is no guarantee that they would not feel keenly the discrimination. Yet only workers engaged in close cooperation with non-white races seemed fully aware of this. They know that if a Chinese, Hindu, or Japanese Christian had seen that meeting and what happened there he might have echoed the words of a recent editorial in a prominent Japanese journal: "America's religion is futile, so futile that it cannot overcome race antagonism."

The man or woman close to the thinking of the colored races sees in such an incident something only less inconsistent than the recent effort to promote warm feelings of local pride and amity in the hearts of Negro teachers in the public schools of Atlanta by practically compelling them to purchase at a dollar the fifty-cent pieces coined to help finish the Stone Mountain memorial to the brave but misguided men who fought to keep the Negro in bondage.

But St. Louis and Atlanta are a long way off. Come nearer for an illustration. At a recent meeting of a very prominent Congregational organization in New York the speaker of the evening uttered sentiments so inimical to friendly relations between the white and colored races, so disrespectful to the memory of the greatest Negro leader of the last generation—himself a graduate of a school founded by the American Missionary Association—so contrary to the spirit of Jesus, that this page must not be dishonored by the repetition of his remarks. No representative of the American Missionary Association being present, they were not

challenged. Members of the same organization have recently resigned because of the presence at one of its dinner meetings of a prominent Congregational minister who happens to be colored.

Such interracially unevangelized Christians see in the work of the American Missionary Association an aggravation of race prejudice. Yet only when the uncovering of a festering sore by the physician is characterized as the promotion of sores can the work of uncovering and combating the disease of race prejudice be characterized as its promotion.

The American Missionary Association runs scores of academies and colleges, fosters hundreds of churches, and has a few hospitals, theological seminaries, social centers and night schools. But no just appreciation of the real place and part of the Association in the world program of Christian progress can be had apart from the realization that these varying forms of work have but a single objective. In the words of the founders of the Association it is to promote "a pure and free Christianity from which the sins of caste shall be excluded."

To be sure, this is not a geographical enterprise. Neither is it separated from the general advancement of Christian thinking and living. It is, however, a distinct and specific enterprise in certain areas of the United States on account of peculiarly aggravated racial situations. The fact that in these areas we still need to make our collective good will effective through the medium of our rainbow division does not lessen in any degree our wider responsibility as Congregational Christians. We have to struggle toward the same great ideal of human brotherhood through every one of our agencies from the local church to the remotest mission of the American Board. H. S. L.

Religion for the Colleges

COLLEGE and university graduates have always had a paramount part in the life of the nation. They have molded its thought, they have directed its activities. With the next generation this will more than ever be the case, and that for two reasons: because a vastly increasing proportion of our young people are going to college nowadays and because as many women are going as men, which has not long been true.

The American people will certainly go where these students shall lead them, whether up or down. It is, therefore, disquieting to hear, as one often does hear, that faith has a very small place in current university life—that there is far greater interest in science, in literature, in dramatics, in art, in athletics—in almost everything else than religion. A question not second in importance to any that can be asked is, therefore, this: "What is the matter? Is it the fault of the churches—of the preachers —of the educators? Whose fault that things have come to such a pass and especially what must be done about it?"

We Christians deeply believe that the supreme fact of the world—the fact that underlies all those facts with which any and every branch of learning deals, is that of the real presence with us men, here and now, of the living, loving Lord God Almighty. It therefore seems to us clear that a system of education which ignores religion must necessarily be unsymmetrical, superficial and seriously defective. Surely there ought to be no great difficulty in giving faith its place in the thinking of educated men.

We commend to the attention of our readers the leading article of this issue in which Secretary Miller has given at our request his view of the type of faith most likely to appeal to college men today. His wide acquaintance with students in every part of the country and his frequent opportunities for intimate conference with them in the discussion of spiritual themes, taken together with his own fine loyalty to our faith, entitles him to speak with unusual authority. Some of his positions may seem radical. Many will think that he has overstated the current indifference of college students to the usual appeal of the Christian gospel. At these and other points one may take issue with him but in any case we shall hear him with attention.

CONCRETE evidence of the enthusiastic cooperation of one of our new Evangelical Protestant churches is supplied by the receipt at the office of THE AMERICAN MISSIONARY of a list of one hundred and eight new subscribers, with check in full payment. The list was sent in by Rev. Paul Reikow, pastor of St. John's Church, Newport, Kentucky. In his accompanying letter he gives full credit to one of his good members, Mrs. George Burgman, for her part in securing the subscriptions. "I hope," he says, "that the knowledge which our people will get from reading the magazine will result in greater activities and increase the receipts for missions and other needs."

Christian Faith and College Men

By FRANCIS MILLER, M.A. (OXON).
National Secretary, Student Department, Young Men's Christian Association.

DOES the Christian faith appeal to college men? Many thoughtful church leaders are asking themselves this question at the present time. The answer will depend upon what one means by the Christian faith. If by the Christian faith one means the faith generally adhered to and proclaimed by the majority of churches, the answer would undoubtedly be no. If, on the other hand, one means the faith of Jesus, the faith by which Jesus lived and because of which he died, the answer would probably be yes; but this faith is so seldom presented that one has little basis for an answer one way or the other.

Why is it that the interpretation of the Christian faith presented from the majority of pulpits has so little appeal? Of course it does appeal to a certain type of student; it appeals to the more docile and to those who, having been brought up in loyal denominational homes, naturally recoil from breaking with the traditions of the elders. However, the adherence of this type to the churches does not give one much ground for confidence in their future. By and large, I think it is true to say that the keener, more thoughtful and more independent spirits in the universities find little in the message of the American Protestant churches which stirs their imagination and fires their souls with passion and devotion for our Lord and his Kingdom.

I do not mean to suggest for a moment that the churches are wholly responsible. In distributing responsibility it is necessary to take into account the present character of our civilization and the forces produced by this civilization which operate most powerfully upon American student life. In a society where values are usually conceived in material terms it is inevitable that an increasing number of people should be less responsive to any profound spiritual or religious appeal. But if in such a civilization religion tends to take on the color of that civilization, the church which permits such an apostasy must be held responsible to a considerable degree for the results. Unless I am mistaken one can find here the chief reason for the church's failure to appeal more effectively to thoughtful students. Though they may not have been able to state coherently their sense of unreality in the church's life, many of these students are undoubtedly "put off" because the church seems to be assuming the rôle of a lump of dough rather than a bit of leaven. In other words, the church so often identifies itself with the society which needs leavening that the student misses the revolutionary and redemptive spirit which Jesus and his immediate followers possessed. Its fellowship does not represent a quality of life so distinctive that a choice becomes imperative.

If the Christian faith, as interpreted by many of the churches, does not appeal to college men, what interpretation of the Christian faith will appeal to them? I am not at all sure that any kind of interpretation will appeal to one section of the student community—those who have been so captured by current materialistic standards that they are more or less immune to the appreciation of any higher values. However, there are many, and these among the best, who still have a very real capacity for faith and wherever the faith of Jesus himself has a chance to make its own appeal one can depend upon a most eager and sympathetic response.

What are some of the elements in this faith that does appeal?

1. *A faith that is utterly without fear.* I am inclined to think that one of the things which greatly disgust many students at the present time is the timorousness that many church leaders exhibit in their attitude toward the future of the Christian faith. Since "perfect love casteth out fear," one is inclined to suspect that there must be a flaw somewhere in their love for their Lord. The attitude and methods which have characterized some religious leaders in recent years in their self-constituted rôle as guardians of the faith is rather reminiscent of the mental attitude of the Ku Klux Klan. The two enterprises have much in common; one is afraid that the purity of the Gospel may be defiled by current scientific thought, the other that the purity of the Anglo-Saxon race may be defiled by other races. The methods and aims of both groups are similar in their futility and in their pernicious influence upon the spread of the faith of Jesus Christ. Truth never has to be defended by force to be preserved. It only needs to be revealed and lived. If revealed and lived it will conquer in the end.

2. *A faith that breathes the spirit of the pioneer* —that is ever driving men out into fresh discoveries of truth and its application in life. Such a faith realizes the ephemeral and transitory character of symbolic representations of truth—of such symbols as words, rituals and church institutions. Consequently, it persists in its attempt to find new forms

of expression which will permit the truth conveyed through them to come home to people's minds with the same directness and energy which characterized its initial revelation. Forms change with the changing generations but the truth which they symbolize endures. The church would have no difficulty in stirring the imagination and preserving the loyalty of the younger generation if it could share in the same faith which the author of the Epistle to the Hebrews ascribes to Abraham: "He went forth, although he did not know where he was to go. . . . He was waiting for the city with its fixed foundations whose builder and maker is God."

3. *A faith that produces a vivid sense of contrast between what ought to be and what is.* In neither the amiable liberalism nor the stern conservatism of the present day is one aware of such a contrast. This contrast is essential to a sense of sin. No sense of sin can be recovered by sermonizing about it apart from seeing the world as a realist and at the same time seeing even more clearly God's will for us in such a world.

There is plenty of conscience about certain forms of sin in the conservative churches. This is true of sins that are personal, that concern one's moral life. But the word sin has been so restricted in its use to conduct of this character that it has never occurred to most people that in God's sight the area of sin is as broad as human life itself. The mere fact that the church and state are organically separated does not mean that there may not be elements in the life of the state which do in fact represent a very gross state of sin. Nor does the fact that so many of our Protestant church members in urban districts represent the upper middle class with its capitalistic inclinations mean that there is something sacrosanct about our industrial system or that aspects of that system may not in the sight of God constitute the most heinous sin. In fact, the area of the Christian conscience in which any sense of sin is felt has been strangely narrowed and delimited by the circumstances of our life and the character of our Protestant faith. The more thoughtful student is vaguely aware of this. He senses a very large degree of unreality in the divergence between the profession of the Christian community and its social conduct. He knows that the present system of society, both political and economic, is becoming increasingly unworkable and that the values which it is creating will not provide foundations for a true civilization. He concludes that there must be something inherently wrong and he naturally goes to the people who have a sense of sin on the subject; but his search will more likely take him to the socialist and radical economist than to the clergy. The minister who faces the facts of life, who recognizes the general guilt of society in which we share and who points out in specific terms the character of that guilt will have no lack of a hearing. A faith that is determined to work itself out in life will always make a most powerful appeal to the best men in the colleges.

4. *And, lastly, a faith that is held in the face of facts.* The buoyant optimism of so many Christian leaders in recent years does not appeal to well-educated people. It is not true that this generation feels it knows much more than the last generation. As far as I know present student groups, they are more conscious of the limits of their knowledge than of its extent and they do not find in the facts which they have any ground for excessive optimism. The naïve belief in progress which so inspired the early part of this century has already worn threadbare. What college men need is a faith which sees all the facts, fears no scientific discovery, takes into account every natural law and in face of the sternest conclusions which these facts may necessitate, can turn to Jesus Christ on the Cross and find in him God actively at work redeeming human life.

There is a vast number of students to whom neither this nor any kind of faith will appeal, but those who count most are hungering for greater reality. It is a supreme opportunity for the church to supply what they need. They need the faith of Jesus—not in the ethic of Jesus nor the orthodoxy of his Jewish contemporaries, but the faith which Jesus held in the face of the darkest facts of life and at the peril of his own existence. I am not pleading for a return either to the orthodoxy of Nicea nor to the genial moral Christ pictured by many Modernists, but to the Jesus whose faith and its expression in life produced a conflict with the church and the state of his day and led irrevocably to the Cross. Dare we follow where he led?

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The opportunity of the older years is the opportunity to understand, not the opportunity to impress. It is true in the quietest ways of life, that shut-ins as they grow older find that their function in the world is not to persuade somebody to do something, but it is to understand people who do things and so to influence them by sympathy. . . . What a useful time of life it is. Not useful in the old sense when we ran about the earth doing errands, but useful in the higher sense, when we are content to let God use us.

—EDMUND S. ROUSMANIERE, D.D.

Jesus' Way with Men

II. Have Faith in God.

By Secretary CHARLES EMERSON BURTON

Second in a series of discussions on "How to Approach Men Regarding Religion."

IN the last issue of THE AMERICAN MISSIONARY we took Jesus' invitation, "Follow Me," as the key to the essential idea in the mind of anyone who wants to help his friends into the Christian life and into the Christian church.

We noted the fact that the important thing is to get people into contact with Christ just as he considered it vital that they who were to be his disciples should be with him.

This month our thought centers in the incisive and fundamental message of Jesus, "Have faith in God."

Be Natural

Suppose now you want your friend to live a life of faith: how are you going to help him get into this state of mind? Not by being pedantic nor pietistic, nor other-worldly, but by being perfectly natural.

The surprising thing about Jesus was that he was not like the Scribes; there was nothing professional about him. If he seems a little strange to you and me, we must remember that he lived among a people who are strange to us and when we compare their life and his we find that he was one of them.

When Jesus found that the disciples were interested in a natural phenomenon, this withered fig tree, he started with that phenomenon and led them into the question of faith in God. This was his practice. Flowers, grain, fish, birds, trees, farms, buildings—anything in which men were interested, furnished him a text for an approach to their religious life.

Now, you or I cannot talk with our friends for even a short time without finding something in which they are interested, and if you are interested in religion you can start anywhere you find your friend just as Jesus did and land in religion.

For example, the news of the day; nothing ever happens that is not related to God; social standards and practices—everyone thinks of them as having some relation to moral law that issues from the Law-giver; public affairs, the plumb line of public rectitude is in the hands of the Infinite—everybody feels it; then there are the arts which issue from the ideals of the Perfect One; history, with the hand of Providence in it; or men are interested in science, the stars above their head, or the wonders of the atom revealed by modern knowledge. You can start anywhere and say with Jesus, "Have faith in God."

The prime question is whether I am interested in helping my friend religiously. If I am deeply interested there will be no question about finding starting points; if I am but slightly interested perhaps the first thing I need to do is to whet the keenness of the edge of my interest until I cannot help finding an approach to my friend.

Be Sympathetic

It is worthy of observation that Jesus never argued anyone into religious faith; on the contrary his argument seemed to do just what it does now; it made people angry. It had the natural effect of erecting a barrier between him and his opponent in argument. There may have been some profit to those who heard from the side lines; there doubtless was, and the records of his debates are full of interest and helpfulness to us today, but he never won anybody by argument; neither will you.

The prime essential therefore is to be on a basis of absolute sympathy in which you and your friend see eye to eye and feel heart to heart; then you will be able to win and to help him where you could never compel him.

Have it deeply in your own conviction that no man can ever be placed where he cannot help believing; he must always be free to disbelieve or his belief will be morally valueless.

More important, because it is positive, is the equally great fact that nothing can ever make it impossible for a man to believe in God. You can readily think of things which may make it hard for him to believe; you have often doubtless heard people say that because of certain things they never could believe, but at bottom nothing ever made it impossible for a man to believe in God, except his own choice.

Fundamentally then, faith in God or faith in no God is a matter of moral choice, and if you are to be helpful to another person the first requisite is that you should be sympathetic with him and that he should be sympathetic with you. He must want to believe, and if he does not, your first task is to secure that desire on his part.

Make Faith Practical

Strange to say faith has often been made unfruitful and most impractical by taking it off into the

realm of metaphysics and philosophical quibblings.

When Jesus said, "Have faith in God," he was talking about the way men lived and not the way they thought. Of course strictly speaking, thinking is a part of living, and there is a high place for theological conceptions wrought out to their finest elaboration, but the average man has got to live from day to day whether he can master deep philosophies or not, and the great mass of men have no hope of mastering such philosophies.

Faith is a question of the theory on which men are going to live. They either live as though there were no God or they live as though there were a God. In either case they have faith.

The godless man has faith in the proposition that there is no God sufficiently to act as though that were true. If your friend is exercising such faith, first find your way into his heart. Get on to common ground where you see eye to eye and really want the same thing—that is, the best way to live. Then help him to see that he is practicing faith in no-God. When he sees that that is what he is doing, help him to see the folly of it. "The fool has said in his heart, there is no God", may be an abrupt approach but a man in his right mind can readily see that to believe the proposition that there is no God when he cannot prove it, and when it leaves his life empty, destroys the substantial basis for society and leaves a material universe hanging on nothing, is practical folly raised to the *n*th power.

On the other hand this same man, if he is approached not by way of argument but by way of friendship, with winsomeness and not compulsion, will readily see the wisdom of staking his life on the supposition that there is a God rather than on the supposition that there is not. He may not be able to prove the existence of God, although he cannot help having strong evidences for that existence, but he can see that the man who assumes that there is a God and lives accordingly leads the better life, has a richer content in his own mind, has a rational basis for relationship with other men and a reasonable conception of the world of which he is a part; in fact, he sees that the fear of God is the beginning of wisdom. We may emphasize the word beginning, for he has lots to learn; but it is a practical beginning. Therefore by all means make faith practical. It is something to live by. If it had to be a perfect understanding of a complete philosophy, Heaven pity the common man! No, we enter the Kingdom of Heaven as little children who assume everything and act accordingly. Many of your friends need to be helped to this conception and stimulated to act upon the wiser choice.

Make It a Matter of Study

We give systematic attention to the way to do things we think important; we train ourselves for our business or profession. The art of helping others in their religion is worthy of attention. One may study the art of winning men to God and to his church individually. It is better to add to individual study the training which can be had in a class organized for the purpose.

There are many handbooks published for such classes. The average pastor can recommend such books, or the Commission on Evangelism would be more than glad to furnish information. That Commission has itself just published a little course of study by the present writer entitled, "Training in the School of Jesus." This course of articles is based upon the five lessons in that little textbook. It is available at three cents per copy. This is not to advertise the textbook but to make a concrete suggestion where it may be wanted.

Most of all, this is a matter of the heart. The highest welfare of your friends and neighbors depends on whether you care about them or not. The heart finds ways.

From Slave Cabin to the Halls of Fame

The Strange Story of Roland Hayes, Interpreter of His Race

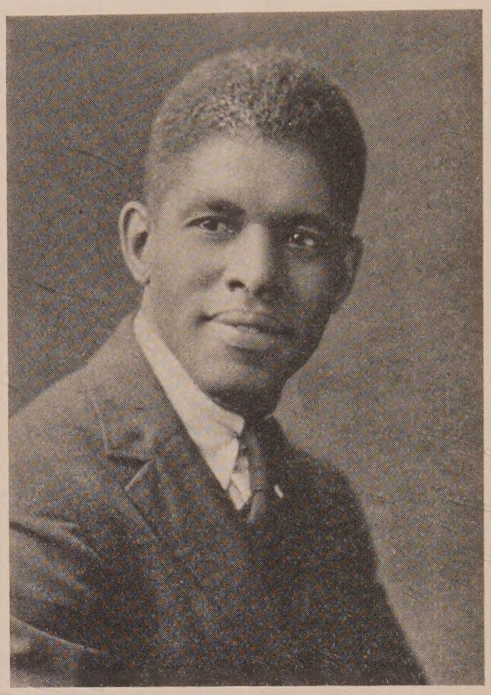
By R. B. ELEAZER

THE moving picture screen, reflecting the masterpieces of romantic imagination and photographic art, has never portrayed a more remarkable story than that of Roland Hayes, the sensational Negro tenor who is now making his third American tour. The remote cabin of a former slave; a barefoot, ill-clad black boy plowing a rocky hillside; a widowed mother, but lately freed, struggling in the fields and at the tub to feed her hungry brood; an occasional few months of school, so poor and so far between as to offer no hope of real education—this is the picture that first appears.

The scenes shift as the years pass, but still heavy across the screen hang the shadows of privation, of menial tasks, and heart-breaking struggles. Here and there a glint amid the gloom—the beginnings of hard-won education, the awakening of ambition, the unfolding of hope—while in the background

shadowy but potent hands shape in the darkness the destiny of a life.

Another shift and the scenes of today flash upon the screen. What a contrast! A blaze of lights; the concert stages of the greatest musical capitals; the palace halls of earth's proudest monarchs; wealth and fame without stint; and at the center of it all the same black boy, now become a man, acclaimed by thousands as among the greatest artists of his day!



ROLAND HAYES

The same? Yes; and herein, to those who know, is the real wonder of Roland Hayes; not his spectacular career and astounding success, but the fact that through it all he has remained the same—modest, unassuming, earnest, hard-working; fired with ambition, to be sure, but with the ambition to serve rather than to achieve for himself. For his rare talent he considers a trust, and his career an opportunity not for personal gain, but for interpreting to the world the soul of his race. He believes, indeed, that his success would have been impossible except for a special providence which he feels has followed him and from time to time opened to him the doors of opportunity. And when one reads carefully the story of his life it is difficult to escape that conclusion.

Roland Hayes was born of ex-slave parents in a cabin near Curryville, North Georgia. Left fatherless at the age of twelve, he at once went to work in the fields to help in the family support. His mother, he says, "was a remarkable woman, uneducated, but wise and sane," ambitious that her children "should become good men and women, industrious and self-supporting." Educational opportunities were very limited in the community, so she moved to Chattanooga, where Hayes worked in a foundry by day and studied at night. Here came the first great crisis of his life. He met a colored teacher of music who recognized that he had an unusual voice. This friend took him to the home of a white man, where for the first time, by means of the victrola, he was introduced to the world's great singers and to its wealth of classical music. In that moment, says Hayes, he was born again. A new world of beauty was opened to him and a great ambition awakened. From that time forth the cultivation of his own voice with the power to interpret great music became the prime purpose of his life.

A course at Fisk University followed, where he had four years of excellent training, maintaining himself the while by work in somebody's home. Then he was dismissed from Fisk—he has never found out why. It was a hard experience at the time, but looking back upon it now he counts that also a part of the plan, for it sent him to Louisville, where another door of opportunity was opened, apparently by chance. Working as a waiter in the Pendennis Club, he was often called upon to sing before the guests. There he was heard by a Mr. Putnam of Boston, who, unknown to Hayes, was struck by his singing and mentioned his interest to a member of the club. When Hayes was planning later to go to Boston to work and study, he happened to speak about it to the very man Mr. Putnam had spoken to. "No, not happened," says Hayes; "that, too, was part of the plan."

Anyway, it worked. Mr. Putnam persuaded four of the leading vocal teachers of Boston to try Hayes' voice. As a result, he became a pupil of Arthur Hubbard, working the while to support himself and his aged mother, whom he had brought on from Chattanooga.

For eight years he worked and studied. Then he determined to take the great plunge. He engaged Boston Symphony Hall for a concert and obligated himself for an initial expense of a thousand dollars. His only hope was that he could sell enough tickets in advance to meet the obligation. Single-handed he did it, and scored a great triumph. Incidentally he cleared two thousand dollars. "It's very wonderful," said his old mother, "but remember who you are."

And that is what she cautioned him again, when two years later he cabled from London that he had won the hard fight for recognition there and had been commanded to sing before the King and Queen

of England in Buckingham Palace. Since that time one phenomenal success has followed another. He has sung in all the musical capitals of Europe and in the principal American cities, and everywhere has been acclaimed an artist of rare natural gifts and exceptional training. Nashville, Richmond, Atlanta and Louisville, no less than Boston and New York, London, Paris, Berlin and Vienna, have paid willing tribute to his art. He sings with equal facility in English, French, German and Italian, and interprets with rare understanding the classics of the great composers.

One is not surprised to learn, however, that it is Hayes' rendering of the Negro spirituals that most completely wins the hearts of his auditors. Hayes is proud of the spirituals. To him they represent the very soul of his race—its patience, its faith, its hopefulness, its freedom from bitterness and hate. He counts it a mission worthy of his life faithfully to interpret the spirit of those wonderful melodies, the unique contribution of his people to the musical art of the world.

It is this sense of mission which has made Roland Hayes superior to his success. With a career that would have turned the head of any man possessed of selfish ambition, he has remained simple, unspoiled, modest and unassuming, devoting himself to what he considers his divinely appointed task.

Porto Rican Highlanders

By FRED LESLIE BROWNLEE

WE abandoned the Ford and saddled ourselves on sure-footed little horses when we determined to actually see the mountains and get acquainted with the Porto Rican Highlanders. The mountains of Porto Rico are as friendly and sociable as they are beautiful and inviting. The mountain people are as charming and engaging as they are hospitable and dignified. The tiny pack horses are as comfortable and companionable as they are reliable and determined.

OFF FOR THE MOUNTAINS

It was early in the morning when we started. There were five of us. Mr. Suarez, pastor of the church at Naguabo and and conductor of the party; Dr. Watson, superintendent of the Ryder Memorial Hospital; Mr. Mohler, superintendent of American Missionary Association Church work in Porto Rico; Dr. Maurer, of New Haven, and member of our Executive Committee, and myself. I postponed mounting to take the picture of the rest of the party.

The little towns of Porto Rico are very much alike. The streets are narrow. The buildings are low and very close together. There are few front yards. Every town has its plaza and every plaza its Catholic church. The four sides of the plazas are flanked with business. Sidewalks are not common. Through the narrow streets pass constantly colorful and motley crowds of people, horses, oxen, buses and autos.

It takes but a few minutes, however, to get out of a typical Porto Rican town, particularly if one rides a horse and heads rather abruptly for a mountain trail. It's a puzzle why folks everywhere insist on crowding themselves into towns and cities. Particularly is this true of Porto Rico with its tropical sun and its unsanitary villages. At the same time there is a reason other than natural gregariousness. In Porto Rico the people must live everywhere. The island is so small; the people are so many; so much of the land is mountainous. Think of Connecticut, if you will, with its land rolled into great mountains and valleys and then scatter almost a million and a half people over it and you have precisely the situation in Porto Rico. Porto Rico is not unlike Connecticut in shape and about the same distance in length and breadth.

But Connecticut does not roll over and over on itself as Porto Rico does. Wherever man gets a foothold he not only climbs but actually lives. The babies

MARKET SCENE IN HUMACAO

run wild with the goats and pigs and chickens. Sugar cane and tobacco are grown on inclines of forty-five degrees.

The motley crowds in the towns may be colorful, noisy and confusing, but the huts on stilts, the naked babies under palms and banana plants, the mothers washing clothes by the streams and the fathers tilling their soil or cutting their cane, all these, scattered among the majestic hills, shaded by the restless clouds and with now and then a glimpse of the blue, blue sea, make one forget easily the monotony, the congestion and the filth of city life.

We started early in order to reach our destination at Rio Abajo, far in the mountains, by noon. There we were to be entertained at dinner in a Congregational home. On the way we were to pass a mountain parish called Mariana. From time to time Mr. Suarez or Mr. Mohler would point to a distant spot on the peak of a mountain and say, "There is the Mariana Church." We would try to look wise and make ourselves think that we could see the church. Do you wonder? Here it is. How could one hope to see this tiny structure, in the process of construction, hidden behind cocoanut palms on the top of a mountain which he had never climbed?

This is a real church, the symbol and embodiment of the spirit that builds churches and makes people gracious, forgiving, happy and helpful. Do you see the pastor pointing out the underpinnings? He is telling us that these posts are hard native wood, impervious to the wood-destroying ants. Each post represents the choice gift of a member of the church. Each member carried his post to the lofty prominence, but we could not make out how they got the rest of the lumber there. It was all our

MARIANA CHURCH

faithful horses could do to get us there in single file. Nevertheless the lumber is there and most of it is nailed to the frame. Who purchased the lot on which this building stands? The church members did. Who purchased the lumber? The members did. Who is doing the work? The members are. And how happy they are about it all. The Porto Rican Highlanders have the same kind of stuff in them that the American Highlanders have. They are independent, loyal and hospitable.

It matters not from which angle you look, the view is as expansive and inspiring as the one spread out before us. Only the camera did not

A CHURCH BY THE HILLSIDE

begin to portray the scene as I stood in one of the windows of the Mariana Church and clicked the shutter.

Leaving Mariana the trail suddenly made a turn and, to our surprise, we found ourselves in a school yard. The gracious and beautiful teacher dismissed the pupils long enough for a picture.

We could not wait to hear the children sing or recite. They were preparing dinner for us at Rio Abajo, and high noon was almost upon us. Also the Rio Abajo congregation were expecting to hear us speak in their mountain church after dinner. In and around and over the hills the trail led on. We forded the sparkling streams, gazed in sheer wonder at the panorama spread before us. We asked whether cocoanuts ever fall on people's heads and inquired the name of every strange tree and fruit we passed. For a respite we stopped at one of the poorer homes as seen below on the right.

THE VIEW FROM THE MARIANA CHURCH

If we drew the children closer you would see their distended stomachs. There are thousands of naked children in Porto Rico with distended stomachs, suffering from rickets, hookworm or tuberculosis.

The family which prepared dinner for us is of another order. They own some seventeen acres which they cultivate. They have flowers in their garden. Their home is humble but comfortable. Their daughters have married good husbands and the grandchildren are properly nourished and loved. They greeted us with a refreshing drink,—unfermented, unadulterated, straight from the hitherto sealed heart of a cocoanut.

RURAL ELEMENTARY SCHOOL

ONE OF THE POORER HOMES

And then we dined in real Porto Rican Highlander fashion—delicious soup, rice and chicken, bread, oranges, bananas and coffee. Here they are, our gracious hosts. Before the mother is the home-made coffee grinder and the father is ready to split

a cocoanut with his machete, the multi-useful instrument of Porto Rico.

Soon it was time for the church service. No

FRESH FROM THE COCOANUT

bell tolled the hour. Instead a white flag waved to the people near and far since early dawn, telling them that "services will be held today."

Here again we found that the folks themselves with their own money had purchased land with an old house on it. They mean to raze the house and build a larger and a churchly building. Already they have collected most of the money and they mean to do the work themselves. We entered and

OUR HOSTS

found an altar, strange, queer, unusual, the gift of a member, the work of his own hand. We talked in English and Mr. Mohler translated what we said into beautiful and sympathetic Spanish. The people smiled and made us happy. What fine looking, sturdy, reliable people they were! And after the service, what greetings! Some of the women embraced and kissed each other. Everyone shook our hands and told us how much they appreciated our coming. Some gathered around Dr. Watson. We were delayed in our going, for he set up an impromptu Ryder Memorial Clinic. And then we went outside to pose for a final picture.

Day was dying in the west. We turned our faces toward the crowded and noisy village again. Our

RESPONDING TO THE CALL OF THE FLAG

faithful horses began the descent, sometimes forward, usually sidewise, but always securely. Our hearts beat with inexpressible joy. A member of the church directed us to his home and insisted that we refresh ourselves once again under his roof with cocoanut milk. He escorted us to the foot of his mountain and then with a gracious smile and bow he bade us a never-to-be-forgotten "Adios," and we were off with a gallop.

THE RIO ABAJO CONGREGATION

Would that all men everywhere were like these fine, noble, self-respecting, Christian Porto Rican Highlanders!

Religious Drama

By GEORGE REID ANDREWS.

A FULLER understanding of the teaching and learning process has placed the dramatic method in the forefront of educational methods. Professor William Heard Kilpatrick has stated that the best results are obtained when there is "whole-hearted, purposeful activity proceeding in a social environment." This phrase, though not designed primarily for the purpose, aptly describes the dramatic method in education.

First there is activity. Young people like to do things. The writing, staging and producing of a play call for varied activity. But activity is not enough; it must be *purposeful* activity. Too much of our activity in the churches is without purpose. Just to have something doing all the time seems sufficient for too many church leaders. To prepare and present a play or pageant requires a clearly defined purpose. This is especially true when the group writes its own play. The selection of situations and the portrayal of characters require the most searching and creative thinking. A class of boys had been studying the Old Testament. The suggestion was made that they dramatize one of the characters studied. "Which shall it be?" inquired the teacher. For a moment the class was silent, and then Robert spoke: "I suppose it had better be Joseph; he is the best one in the bunch!" At once the student becomes evaluative in his thinking.

And then there is the element of whole-heartedness. One who has participated in dramatic productions with children and young people or anyone who has observed them cannot fail to see their whole-hearted endeavor. Immediately they pass from the passive to the active attitude; from indifference to enthusiastic cooperation.

Finally Professor Kilpatrick mentions the necessity of the social environment if the learning process is to be at its best. A dramatic production is essentially social in method and spirit. It is a socially shared experience. Too much of the teaching in our churches and Sunday Schools appeals to the individualistic and egotistic. Ribbons, badges, contests and debates are essentially competitive in nature and weaken rather than strengthen the cooperative spirit which should receive early and careful training in the church and day schools.

For these and other reasons which might be mentioned educators should appreciate increasingly the place of the dramatic method in education and use it more largely in all its varied forms. Our reliance has been too much on the spoken word; the acted and pictured word has also its own proper place.

Nothing has been said about the value of dramatics in increasing church and school attendance. The results here, while not the most important, are the most obvious. When little Helen is to "say her piece," or John is to "take his part," seats must be provided for all the aunts, uncles, cousins, father, mother, sisters, brothers and admiring friends. Each member of the cast thus attracts his acquaintances and without effort the house is filled. This result is not to be despised, for is it not the mission of the church to bring the faithful together for fellowship and the inspiration that comes with numbers? The community spirit is deepened and instructed.

Let it be emphasized, however, that educational drama does not think first of the audience but of the actor; not of the box office receipts, but of the results taking place in the minds and hearts, the wills and attitudes of the actors. They are learning by doing.

The great need of the hour is a trained leadership for this sort of teaching in the churches. Such leaders are few and far between who are qualified to employ the dramatic method effectively. To meet the need, the Drama Committee of the Federal Council of the Churches of Christ in America conducts a summer school of religious drama at Auburn, New York, in cooperation with the Auburn Theological Seminary. The school has been running for two summers and will open the coming season on the fifth of July and run for three weeks. For fuller information write to the committee at 105 East Twenty-second Street, New York City.

The committee is attempting to encourage the writing of a high class of religious drama and to make it available for the churches and schools. Last year a volume containing a number of the best plays was published, entitled, "Religious Drama, 1924." A second volume in the series will come from the press April first of this year. A list of annotated plays has also been prepared for distribution, which can be had by writing to the committee at the above address.

Plans are on foot to develop a larger use of the fine arts in worship and to supply the churches with beautifully illustrated lectures suitable for Sunday night services. Perhaps in the near future secretaries will be added to the staff of the committee to develop these two departments, which offer so much for the enrichment of worship and education. Ap-

peal must be made to the emotions and the sense of the beautiful as well as to the critical faculties.

Numerous inquiries have been coming to the Federal Council concerning suitable motion pictures for religious services. The Religious Motion Picture Foundation, intimately associated with but organically independent of the Council, has been organized to supply religious pictures to the churches. Mr. William E. Harmon is President of the Foundation, and the writer is the Vice-president and General Manager. The first trial pictures are now being produced. It is the purpose of the organization to produce pictures of peculiar value to the churches, such as biblical, biographical, missionary, religious, pedagogical, and a large class of pictures carrying a wholesome lesson for Sunday night services. By the fall of this year we hope to be able to start a service to churches and schools.

In brief the Committee on Drama of the Federal Council is in the process of setting up machinery and providing adequate leadership to assist all churches irrespective of denomination in developing their own programs of drama and to help them secure the best plays, and still and motion pictures.

United We Stand

By Secretary WILLIAM W. LEETE.

ONE of the greatest engineering feats of modern times was that which made a waterway across the Isthmus of Panama and brought together the great oceans. The evidences are multiplying that the great moral and religious sections of the world are also being joined together. The church, in spite of forms and creeds and excluding names, is becoming one. Each effort to rid the world of sin and suffering brings the workers of every name face to face. The movements of the divine spirit are constantly digging away the opposing masses of ignorance and age-long prejudice and through channels opened by human sympathy and common sense the blessings of the Christian faith will more and more pass from land to land.

THE UNION CHURCH, BALBOA

All this is emphasized in such an event as that

of the dedication of the Union Church at Balboa, on January 24, 1926. The only denominations in this region insisting upon their individual prerogative are those suggested by the pictures on these pages, namely, the church built by the Southern Baptists, the St. Luke's Episcopal Church and the St. Mary's Catholic Church. In contrast with these three stands the Union or Cathedral Church of Protestantism, costing about one hundred and twenty-nine thousand dollars. Surely not too much!

SOUTHERN BAPTIST CHURCH, BALBOA

INTERIOR, ST. LUKE'S EPISCOPAL CHURCH, BALBOA

ST. MARY'S CATHOLIC CHURCH, BALBOA

Aside from the sacrificial gifts of the members of the church at Balboa, in which eighteen Christian communions are represented, contributions have been made to it by many generous gifts in the United States and by a group of fifteen Christian denominations in which are found the Baptist Church North, the Christian Church, the Congregational Church, the Methodist Episcopal Church North, the Methodist Episcopal Church South, the Presbyterian Church of the United States, the Reformed Church of America and the United Presbyterian Church. There are now four church congregations under the direction of the Union Church of the Canal Zone, and all of their property interests have been assigned to the Federal Council of the United States in trust for the protection of the Extension Boards of those various denominations that have furnished money.

THE GATUN LOCKS

On the occasion of the dedication of this Cathedral Church of Protestantism at Balboa, Rev. David G. Wylie, D. D., LL. D., Assistant Secretary of the Presbyterian Board of National Missions, preached a most appropriate and im-

pressive sermon on the text, "Upon this rock I will build my church." A congregation of twelve hundred to thirteen hundred people were present. In that company were representatives of the Army and Navy and officials of the Canal Zone. Most of these men are in hearty sympathy with the Union Church idea which is being worked out on the Isthmus. Our readers will be interested to see the beautiful home of the Governor of the Zone, and the picture of a section of the Canal itself will add to the feeling of pride with which all good Americans contemplate this piece of work done by Uncle Sam.

HOME OF THE GOVERNOR, CANAL ZONE

The performance of the civil engineers has been accompanied by the work of mental and moral experts. Public schools of primary, secondary and high grade are well carried on. There is much family and social life and the bringing together into this Zone of representatives from many states of the Union has produced a moral tone which is above the average elsewhere.

The church building at Cristobal on the Atlantic side of the Canal was built four years ago. The church at Gatun—where the locks shown in our picture are located—is worshiping in a government building, and the church at Pedro Miguel gets along in a building that combines church and manse. Sunday Schools in the Zone are in a flourishing condition. The church at Balboa has five hundred in its Sunday School.

Congregationalists have every reason to be thankful for the five thousand dollars each which our Building Secretary saw fit to put into the church buildings at Cristobal and Balboa. The spectacle which this whole union enterprise presents on this highway of the nations can but encourage similar Christian cooperation in other parts of the world.

After Thirty Years

By W. H. THRALL, D.D., *Brentford, South Dakota*

EDITOR'S NOTE.—*The following article is from the pen of Dr. W. H. Thrall, formerly Superintendent of South Dakota, and who has been serving the Brentford church for approximately two years. This church is fortunate in having for its leader a man whose ready tact, compelling personality and devotion to his work combined to make him one of the most efficient and highly esteemed superintendents who ever held office under the Home Missionary Society.*

TO begin life anew—that is what it has seemed to be, almost. When for thirty years one has spent at least as much time on railroad trains, or in driving bronchos over unfenced prairies, or trying to fathom the true inwardness of an automobile, as he has at home and then forsakes the "road" for the routine of a rural parish, he feels that he is indeed beginning life anew. To have the joy of discarding a grip and to live like a civilized man again; to have the greater joy of long, quiet hours in the parsonage study with long-neglected books; to have again the experience of an unbroken home life when daily doings of the family become a reality again because of sharing them; to know again intimately the life of a neighborhood, its relationships, its joys, its sorrows, its problems, its achievements; to see with a new perspective something of the meaning of the long past years, these are some of the things that give a zest to new experiences and make one feel that life is still full of untried possibilities.

Brentford is only a tiny spot on the face of our earth, and hardly found on the map, but in its potentialities far outreaches the present vision of even those who know the town best. The town is quite a typical prairie village in the center of what has been the finest wheat district of South Dakota. Five grain elevators, a bank, two general stores, hardware store, two garages, implement store, and so forth, make it somewhat of a business center, al-

though the coming of the automobile has limited the growth of the town in a business way. The real pride of the town is its splendid consolidated school building with an attendance of about one hundred and seventy pupils cared for by a corps of seven teachers, of whom the town is equally proud.

The Brentford Sunday School and church were organized long before there was a town and the church building was not erected until the town was built, some eighteen years ago. A unique characteristic of the church has been its ability to maintain services through its own lay leaders, when crop failures have made the support of a resident pastor seem impossible. The parish extends from the town some six to eight miles in all directions. Some beautiful farm homes with fine barns and modern improvements have been built in recent years. In a wheat-growing country a half section is considered a small farm, and there are many who farm six, eight and ten quarters. Some farmers, however, are beginning to feel that to have smaller places, with stock and diversified crops, is a wiser program.

Such is the setting for the work of this church in Brentford. I can see visions and dream dreams for its future place, in a transformed community, yet one must be patient, must put first things first, must adapt one's self and one's program to local conditions. In eighteen months there has been an increase in the church membership of from fifty-six to one hundred and twenty-six. In the early fall Evangelist S. C. Smith of Chicago was with us for nearly three weeks, and a deep and quiet revival quickened the life of the entire community. The Church School has grown so that the building is entirely inadequate for a really effective program of religious education and the live Ladies' Union, which is really a woman's community organization, is much handicapped in its social activities. The midweek prayer meeting has had an attendance all winter of from twenty-five to forty with lay leaders.

A FARM HOME NEAR BRENTFORD

During the first summer a very successful Vacation Bible School was held. It was undertaken with some fear and trembling and we thought twenty-five would be a fine enrollment; but fifty-three were entered the second day with an average attendance of ninety per cent during the two weeks' session, and this in spite of daily rains the second week. For some an auto trip of ten miles was involved. Some children walked barefoot through the mud, rather than miss a session, and every now and then through the winter the children have spoken with longing for the coming of summer and the "play school," as one youngster called it.

BRENTFORD CONSOLIDATED SCHOOL

Along with the activities suggested by these results has gone the necessity for careful sermon preparation, for only the best that a man has can meet the needs of the men and women of such a community.

This, then, is a glimpse of Brentford and the work. But what is the significance of such a field?

It is typical of countless other communities in our prairies or hidden in our mountains and valleys in which are to be found life forces which will mean the weal or woe of our

national life in proportion as they become truly religious and idealistic or gradually drift into the too common condition of un-religion, without vision. This latter condition is bound to come unless the church can offer, not a program, but a warm, living Gospel which touches every-day life in a vital, compelling, inspiring, transforming way. Organization and method are essential, but after all is said and done it is "the spirit that giveth life." This must be the foundation for any successful rural program and without it all the pig clubs and canning clubs, discussion groups, better farming lectures, moving picture programs and all the rest amount to nothing, except as they are the means for the building up of the abundant life of the spirit. It is only as this abundant life with all that it implies becomes the characteristic of the life of our rural communities that the very life of the nation can be kept sweet and wholesome and Christian.

The work in a rural parish, except in exceptional cases, has in it nothing of the spectacular. Nevertheless in the light of the years spent in the general work and with the experience face to face with rural problems, I am of the positive judgment that a rural field offers to live-souled young men, of personality and vision and staying qualities, a place of unmeasured influence. All the talents a man may possess will be called into play; all his qualities of heart and soul will be tested; all he has of intellectual keenness will be challenged, and with all there must be a vital, personal spiritual experience. But with all this, there is the opportunity of bringing to pass results which will run out into the ages to come. Well may denominational generals and field executives put up this challenge to the young men volunteers as worthy of the best a man is and has.

If the vision of this need and opportunity could be given to young men, it would mean much to our America and would build up some of the weak places of Protestant Christianity into something of strength and worth from every viewpoint. It is a story which would find application across the broad expanse of our country from the Atlantic to the Pacific. It is a call which needs the best of our young men to bring things really to pass so that from the farms and hidden places there shall come an army of young men and young women, who have caught the gleam of the vision in the rural church, who shall help to make a great America, a leader among the nations.

For Young People Only

By HARRY THOMAS STOCK

"GOING to the summer conference?" And the replies come thick and fast: "I'm going if I have to walk." "I've already sent in my registration for fear I'd be late and couldn't get in under the ropes." "You couldn't keep me home this year. I've heard so much about Valley City camp from those who went last year that I've been planning for 1926 for months." "I wasn't interested last year, but the kids who went to Tower Hill have put so much 'pep' into our society that I've decided that all of our officers ought to go this time, if possible." "I'd planned to go to the mountains for a week, but I've heard so much about the way they combine fun and study at Storrs that I'm going there instead."

It is no longer a question of "selling" the conference idea to the young people. Those who have attended once will be repeaters if it is at all possible, and their enthusiasm has produced a restless anxiety on the part of others to be included in the delegation. Nor is it necessary to urge pastors and parents as much as it was two or three years ago. Had they not been conferenced, convocationed, instituted and conventioned to the limit? One more place to go, one more outside meeting to raise money for, one more distraction from the regular program of the local church: this was the natural reaction among many of the most conscientious adults.

But it has turned out to be otherwise. It is not a case of "just one more." Seabeck and Yankton —and all the rest—have demonstrated themselves to be the most effective existing church agency for training the present and future leadership of our churches. The conference runs for only a brief period, and it does not attempt to perpetuate its values through organizational machinery. But so much of inspiration, practical demonstration of values and method and Christian fellowship are crowded into that brief summer period that those who have camped and dormitoried for a week go back home "never to be the same again." Countless societies and departments have been given new life because of the personal experience of the delegates.

There is one outstanding purpose in these Congregational gatherings: to help these young people to discover the meaning of Christianity both for their own individual lives, and for our common life, and to help them to begin to discover the most effective methods for making this Christianity pow-

erful through their organizations within the church.

Those who are seeking a vacation and nothing more are advised to go elsewhere. The delegates will be unanimous in voting the recreation and fun to be of the richest sort, but they will also agree that the best parts of the program are the worship and discussion sessions. Afternoons and parts of the evenings are given over to athletics and amusements. The mornings are devoted to class work, study, and inspirational or devotional features; parts of the evenings are given to worship and addresses and conferences.

Specifically, the half-dozen major interests with which the class work deals are:

1. Bible study and discussion. The courses vary, including: the life of Jesus, great Old Testament characters, the main contents of the Bible, how the Bible grew. Many of the best instructors begin by attempting to discover what the most troubling questions of the young people are.

2. Missions. Very often the instructor is a man or a woman who has had experience in some home or foreign mission field. No greater revelation comes to the young people than that which grows out of a week's contact with a "real live missionary." He is so different from their previous conceptions, and he interprets his task in such large terms as to win the intelligent loyalty of these young people to the missionary enterprise for all time.

3. The church. The courses dealing with this subject are partly historical, and they include the present program and outlook. Young people are frequently set to discovering what the church is now doing, and their regard for the church grows apace as they make the discovery for themselves.

4. The adolescent is full of personal problems, problems too seldom divulged to Church School teachers, parents or pastors. In the close confidence of a small group, with the comradeship of a trusted adult, these young people pour out their perplexities, discuss them frankly with each other, come to certain helpful conclusions, and then seek out the leader for personal conference and even more confidential advice. Life decisions of momentous significance come out of Grinnell and Blair; decisions based upon sound judgment and backed with all of the courage of youth, to which is added that power which Christianity alone gives.

5. Young people are idealists; they have a sense of social values and justice. They want to do the right thing, and they hope to build a better world than we have made. But they lack information regarding industry, race relationships, and international problems. The classes in which social issues are faced seek to help young people to form right attitudes of mind, to make an acquaintance with valuable literature, and to learn something of the technique of facing specific problems which are near at hand.

6. No question recurs more frequently than, "How can we make our department or society 'go'?" The courses having to do with methods—teacher training courses, dramatization, methods in the young people's society, and so forth—are built up with the local church in mind; these are not academic discussions of ethereal principles. Out of these classes come definite methods of approaching local situations. There is established, in addition, a contact with the educational agencies of the church through which continued assistance may be brought to the local field.

Young people are being trained in these conferences to an extent which cannot but change the whole life of the church of today and tomorrow. There is nothing of propaganda, mechanics, or statistics about these gatherings. Life is the central consideration. New life for the individual, new life for the local churches if they will have it. It is being said, and truly, that the young people are being trained beyond the point reached by the adult leaders in the home churches. There is serious need now of summer training schools for the teachers and counselors and pastors who hope to give leadership to local adolescent groups. More of these adults should register in the training conferences of the International Council of Religious Education.

It is of great importance that the right delegates be selected. Those who have gone once and have assumed new leadership should go again; those who are to bear responsibility in the year ahead should be enrolled; some of the more capable young people, who now hold off from active church work, should be sent. One of the best results is that boys and girls who were content with being on the sidelines return from Perkiomen and Smith's Ferry to play important positions on the team. The real call is: send your best actual and potential material if you want your young people's work to prosper.

The district offices of the Education Society, and the state conference officials, will give detailed information. Local groups may write to the Young People's Department of the Education Society, 14 Beacon Street, Boston, Massachusetts, for as many free pamphlets as they can use, telling a story of the conference written by one who attended last year. Ask for "Going to the Summer Conference?"

Who's Who on the Pension Roll

The Latest Additions

WHEN one of the heroes on the pension roll of the Board of Relief is mustered out we sometimes wonder if there will ever be such another to fill his place. That question is answered as one turns to the new men coming on the roll. This article tells the story of men and women among the eighteen whose grants were voted in February, and of three pensioned at the end of the old year.

A Casualty—55 Below Zero

Nearly ten years ago a missionary to our German churches in the Rockies, while being driven to one of his four stations on the Canadian prairie, was caught in a blizzard and the thermometer dropped to fifty-five below zero. The horses gave out at ten o'clock in the night and he was left on the prairie until ten in the morning. When found he was so badly frozen that he never recovered from mental or physical impairment. With constant pain, subject to fainting spells, he has worked on for nine years, but is now compelled to give up.

A second, who is also a casualty, has been effective in many fields. He was stricken by a mysterious malady and lost a hundred pounds. A miracle at the hands of a master surgeon saved his life. He went to work again and is greatly beloved by the church whose ministry he is carrying at full swing. For nearly two years he has been fighting another disease for which there is no cure, but which can be held in check by insulin, if one keeps himself from being overwrought or nervously frayed out. This minister has always put full heart and enthusiasm into his work, and does not know how to do it any other way. He says he would rather drop in his tracks than retire. He has set his heart on finishing ten years in his present pastorate, despite the risk involved. Beyond this he sees that he cannot go. The decade ends at Easter, and it looks as if he will win. His mind is relieved of one anxiety, for a pension from the Board of Relief awaits him when his salary ends. He has richly earned it.

Ministers to America's Diverse Population

A colored minister of seventy-eight has come to the end of his working days with a little home, but no income. One son is married, with a large family. The second son is a cripple. The two daughters are widows. A small grant, with what the children can provide, enables him to get along.

A minister with thirty-one years' service among Southern highlanders, who has lost one foot, has put his savings into a little home. He has two sons in the ministry. A grant makes it possible for him to get on.

An American Indian who gave thirty-seven years' service to his people as a Congregational minister died in December at eighty-two. His widow is in want. She speaks no English. Her immediate wants have been met by emergency checks, and it has been arranged for her to meet an interpreter who will make out her application for a pension.

A grant has just been voted to a man who has given thirty-six years' service in rural New England. He has a son and daughter who are missionaries of the American Board in Ceylon. The son came into the office last fall, when home on a furlough, troubled because his father's health had broken and he had come to the place where he must end his ministry. The son said he could not go back to Ceylon until his father and mother had been reestablished in a home. The son feared that to accomplish this would delay his return to his post. He was assured that the Board of Ministerial Relief would care for his parents, and that he might sail in December as he had planned.

The father retired from his parish in October. The wife is earning, temporarily, ten dollars a month by editorial work. It seemed to the National Board and to the Massachusetts Board that the children on the mission field ought not to be asked to help in the support of their parents, and that a generous grant was required.

Tried to Go On Alone

Many of our pensioners write of fear that the money sent them is more needed by someone else and ask to have their grants discontinued.

A minister had a little income of his own and asked that his pension be reduced fifty per cent. On this he managed to live until overtaken by sickness. Last year he had a long siege in the hospital and just now it has been necessary to have a leg amputated. His pension has been restored to the full rate.

One of our widows with a small Civil War pension felt that she could get on without her grant of one hundred dollars and did this for a number of years. Increased costs of living make this no longer possible and the Board has voted that she shall again have a pension.

Two Grand Old Men

Massachusetts and the whole Congregational fellowship have rejoiced this winter in the fiftieth anniversary of Dr. Emrich's ordination to the Chris-

tian ministry. They have paid their tribute to this man, who is still a leader to whom his younger brothers in the ministry look for inspiration.

Two such men have just come on to the roll of the Board of Ministerial Relief. One of them was ordained in Maine at the same service with Dr. Emrich. He spent eighteen years in two Maine pastorates, and in 1893 moved to South Dakota, where he has had thirty-two years of service. He has worked on small salaries all these years, twelve hundred dollars being the maximum. Last year his wife was at the Mayo Clinic for a serious operation, and in the late summer he was struck by an auto-

mobile, one leg being fractured and the foot of the other seriously bruised. He was sent to bed and told he must not get on his feet for six months. In three weeks he insisted on being put in a wheel chair, when he rode four miles to conduct the funeral of the oldest member of his parish, who died at one hundred and seven.

He lost, last December, the wife, who has proven a true yokefellow, and won with him the love of many parishes. The state superintendent writes of him: "He is one of the finest men, a veteran deserving the very best that Ministerial Relief can give."

A beloved minister with fifty-six years of service has built up churches in Illinois, Wisconsin and California. He has been a great friend to old and young, a favorite speaker at summer conferences. Everybody has heard him gladly. His preaching, his books, and the abundant spirit of the Master upon him have led his brethren to look up to him as a type of the true minister in whose steps to follow.

His Conference recently took the initiative in providing a grant which the National Board shares.

Two Tragic Deaths

Two widows with young children have just been added to the pension roll. Both husbands were men of uncommon ability and devotion.

A little Maine town had a Free Baptist and a Universalist church. There was room for but one. They decided to try a union service for six months and invited the Baptist minister to be acting pastor. Before the time was up they were convinced that one church was enough, and that he was the man to lead it. He consented to remain if they would form some church independent of the two denominations which had united, and suggested the Congregational church. They agreed, and he felt that in order to do best work he must give up his own church and become a Congregationalist, although it was a hard step to take. He proved just the man for the place, and drew the people of the village into a compact unit with its one church. They never paid him more than twelve hundred dollars a year because he never asked more; but they loved him as few men are loved. The state superintendent says that there is no man in Maine today who could have done what this man did. They are paying his successor two thousand dollars. He had opportunities to go to other fields at much larger salary, but felt that the Lord had called him to this field and that he must stand by the enterprise until he could see it safely and firmly established. He was

devoted to his work and finally fell in his tracks.

He left the family which the previous page pictures with the father's church in the distant background. The mother hopes that the boy will follow in his father's steps and study for the ministry.

The daughter wants to go to college. The mother has taken boarders to support the family, and has an income of three hundred dollars from a little property. The state superintendent called attention to the struggle she was making and a pension was voted her. On being informed of this she wrote: "It helps when things go badly to know that others care."

The husband of the second widow was a devoted minister in a large church, a man's man. The community was shocked by his sudden death at forty-four last December. The church continues for a time the free use of the parsonage and for 1926 has made a generous provision for living expenses, but cannot continue this a second year. The mother is in delicate health. The oldest boy finished high school with honors and friends are meeting the expense of his freshman year at the University of Michigan. The daughter is finishing high school. Both children have proved themselves good scholars. For permanent help her reliance is on the Board of Relief, which must not allow the tragedy of the father's death to pass on to the children, because they are obliged to leave school without training for life's work.

Fought At Their Own Charges

Thirty years ago a man in Texas who knew nothing of our churches was loaned a Congregational manual, and on reading it discovered that he was a Congregationalist himself. He never felt called to be a pastor, never sought the position or its pay, but he devoted his time to missionary work and founded a Congregational church before he knew there was another in Texas. He was licensed to preach and sold two homes to use the proceeds in his missionary work. The money gone, he had to go to work to support his family, but he kept up his rural missionary work, walking out to the churches Saturday nights and back Sunday nights. He founded a half dozen churches and more Sunday Schools. The intense work in cold and heat without proper care for himself finally broke his health and he is a great sufferer from neuritis. He wrote, "I made many mistakes in my last parish, and I killed myself, but I made it go. Now I am absolutely destitute. Am I eligible for some help from the National Board?" His pension was voted.

Thirty-six years ago a Civil War veteran, who is a minister, went to Drummond Island in Lake Huron, off the eastern tip of Northern Michigan and on the edge of Canada. The population of the island are descendants of French Canadians and Indians, and this minister still carries on the only religious work on the island. He has a small stable constituency who have given him no salary but the

collections of the little church. He has several times refused Home Missionary aid. A Government pension has provided in the main for his living. Last year his wife had to go to a city hospital for a serious operation. An emergency check from the Board of Ministerial Relief met the expense and filled the old man's heart with gratitude. As he is eighty-three years old and feeble, he was asked to apply for a pension, but was reluctant to do so.

His daughter was recently sent home with an incurable cancer and his wife still suffers from the effects of her operation. She cannot dress herself without the assistance of her husband, who is also her nurse. She in turn dresses his feet, as rheumatism prevents him from tying his shoes. At length an application came for a pension of one hundred dollars, with word from the minister that if there was any reason in our judgment why he should not receive the grant to put the whole business in the waste paper basket. He said, "I would rather suffer want than receive help that would cause distress to one of my brothers."

When the Committee on Grants heard this story they voted a pension of three hundred dollars. The dear man wrote when a letter with the first check reached him, "To say that I was surprised does no justice to the facts in the case. I was in doubt as to your considering me worthy of the sum mentioned in the application, and behold, the amount is threefold. Bless the Lord, bless the Board of Relief, bless the members of the churches in our denominational family. It does warm my heart to feel that I rightfully belong to such a brotherhood. It takes away that feeling of isolation that is caused by having to work as a pioneer for years, being compelled to be almost out of touch with all of my brethren, and unable to meet with my Association."

This dear saint prizes above the grant voted him the sense of fellowship with the whole brotherhood of our churches which reaches out to him in his far-off island. It is a proud privilege for the rank and file of our church people to come into touch with such men and women as are on the honor roll of the Board of Ministerial Relief.

A New "United" Church for Porto Rico

By REV. HERBERT D. RUGG

"THE United Evangelical Church of Porto Rico" is a goal which has been visioned by Congregational and United Brethren mission Boards.

The executive committee of the American Missionary Association at its March meeting voted approval of an agreement, already accepted by the United Brethren mission Board, for a federated administration of churches in Porto Rico. Similar action by the foreign mission department of the Christian Board is looked for at an early date.

The organization and supervision of Congregational churches in Porto Rico, as well as the support of medical and educational mission work, is being done by the American Missionary Association. Other of the denominations represented on the island, it is hoped, will later join in the United Church movement. Meantime the Congregational, United Brethren and probably Christian Boards will join together under the new agreement.

Protestant mission work was begun on the island in 1899 by the Northern Baptist, Congregational, Northern Presbyterian and United Brethren churches. From the beginning a comity arrangement was followed whereby, except in the two largest cities, San Juan and Ponce, exclusive territory was allocated to each denomination and overlapping of work was eliminated. The Disciples of Christ in 1900, the Christian Church in 1901 and the Methodist Episcopal Church in 1902 established missions and entered into the comity plan.

These seven denominations, cooperating under the name of the Evangelical Union, also maintain a union theological seminary and a union publishing house.

The United Church idea goes further than the Evangelical Union. It proposes a single ecclesiastical organization which shall eventually be under the sole administration of the natives.

A ten-day visit to the island was made in February by Rev. Fred L. Brownlee, a corresponding secretary of the American Missionary Association, and Rev. Oscar E. Maurer, D.D., a member of the executive committee, and pastor of First Church, New Haven, Connecticut.

The start toward the United Church will be made by forming a native committee which will share with the joint committee of the mission Boards in administration. The entire administration of the churches of any denomination is to be given to the native committee when three-fourths of the churches of that denomination are self-supporting. This date of self-support, however, is far distant, because of the great poverty of the people. The United Brethren have the single self-supporting church on the island among the thirty-five of the Congre-

gational, Christian and United Brethren Boards.

The total number of organized Protestant churches in Porto Rico is one hundred and ninety-nine, and the communicant membership is fifteen thousand. Denominations represented besides those in the Evangelical Union are the Christian and Missionary Alliance, the Protestant Episcopal Church, the Seventh Day Adventists and the United Lutheran Church.

The seven Evangelical Union denominations have one hundred and fifty-six churches, two hundred and twenty-two other preaching places and twelve thousand eight hundred and sixty-three members. The Congregational, United Brethren and Christian churches together have, in addition to their thirty-five churches, ninety preaching places; their church membership is three thousand and ninety-three. The Congregational churches alone number twelve with one thousand and forty-four members; the Christian churches number four, with three hundred and nine members, and the United Brethren churches number nineteen with one thousand seven hundred and forty members.

The population of the island is one million three hundred thousand. The Roman Catholic Church claims sixty per cent of the people, or eight hundred and eighty thousand, a claim considered by Protestant workers to be greatly exaggerated. The religious life of the remainder of the population consists of crude spiritualistic beliefs and practices.

Among the High Places

By REV. GEORGE WILLIAMS, *Assistant Superintendent of South Dakota*

THE Black Hills of South Dakota are a source of continual surprise. That a state so overwhelmingly prairie, physically, should have within its borders a section that rivals Switzerland for beauty is more than passing strange. In the Hills there are logging operations and mining industries of great variety and value, to the surprise of a great number of the inhabitants of South Dakota itself.

What convulsion of nature was necessary before the Hills were brought forth scientists find hard to determine, but the uptilted rocks, described as "needles," "cathedral spires," or anything you may determine they suggest in appearance, surely indicate that mother earth had a mighty paroxysm before this wonderland was presented to the state.

Here and there among the Hills are Congregational churches. All of them owe their birth and maintenance to our Extension Boards. Our churches have made a large investment, and it is time to consider the matter of dividends. Current opinion declares that more money has been invested in the mining operations of the Black Hills than has been declared in dividends, but the spiritual dividends, the products of our religious investments, are yielding dividends of satisfaction that are gradually increasing during the passing of the years.

Hill City

Take, for instance, Hill City. At present the field embraces three points: the home field, Keystone and Pine Camp. The opening month of 1925 found the pastor discouraged by the indifference and non-attendance of the people and he presented his resignation to the church. A group of men belonging to an organization usually disapproved by Congregationalists went to the pastor and promised support and attendance if he would reconsider. He reconsidered for about three months and left. During a pastorless period these men carried on and, when a new pastor was secured, backed him with substantial support.

LOOKOUT ON HARNEY PEAK, BLACK HILLS

Hill City has a consolidated school. Every school day seven Dodge trucks start in seven different directions and from a radius of ten miles bring the children to school. From remote ravines and gulches, from logging camp and mining claim, from barren hillside and pine-covered slopes they come to the one center.

With the opening of the school year the pastor took advantage of the South Dakota state law, which permits religious instruction for one hour per week, if the parents so desire. The parents eagerly desired it for their children, and from one hundred and eleven to one hundred and twenty-eight young folks have one solid hour of religious

instruction per week during the entire school period.

It was the first religious instruction a large number of them had ever received. Many had never heard the name of God or of Jesus Christ save in the form of an oath. The Bible and its characters were utterly unknown. A number had never had a chance to go to church or Sunday School. They lived back in the Hills; they had no means of conveyance; father and mother were indifferent; and not until our pastor opened the way, by means of the week-day religious instruction, did these boys and girls have a chance to learn of the more abundant life.

The response has been wonderful. The hour is not long enough and the request has been made to have it prolonged, and for the first time in their lives the church has come to mean something more than a building. The effect upon the church and Sunday School has been fine. The last Sunday in January, 1926, found eighty-five present: children, young people and adults, and no special effort to secure an increased attendance had been made.

Keystone

On Sunday afternoon the pastor holds services at Keystone, some ten miles distant—ten wonderful miles through towering pine and silver birches, through quivering aspens and stately spruce, accompanied by the melody of the running brook. Every little while a wonderful skyline appears revealing Harney Peak, seven thousand two hundred and forty feet high, quietly brooding over a region of great beauty.

From a mining point of view, this is one of the most remarkable localities in the world. Remarkable for the number and variety of rare mineral deposits, in the early days it was the center of a great gold mining industry. At one time more than ten gold mines were in operation. "The Holy Terror Mine"—named by the prospector after his wife—was the richest of all the mines in the Black Hills and produced millions of dollars. Then the town had a population of about three thousand people. We built a Congregational church with a

HOLY TERROR GOLD MINE

PINE CAMP MEETING HOUSE

seating capacity of about two hundred and fifty people. The old-timers say it was often completely filled with worshipers. The veins of gold began to pinch out. One by one the mines were abandoned until all were closed. From three thousand the population dwindled to about one hundred inhabitants. Three fires laid waste the business section, and a spirit of despair filled the hearts of the people. The congregation abandoned the larger church for a smaller one left vacant by another denomination, but the last fire swept the small church away and it seemed as though God himself was working against them.

The opening of mica, spodumene and feldspar deposits attracted new people to the town and hope began to blossom again. These people had children and they wanted a Sunday School. The women organized for the purpose of creating a fund to repair the church. The roof leaked, the windows were broken, the rain sweeping down the hillside had left a large deposit of mud and debris in the basement and altogether it was a melancholy spectacle.

The efforts of the women attracted the attention of a manager of one of the mines and he determined to take a hand, though himself not a churchman. He went to a neighboring town and secured funds and material sufficient, with what the woman had gathered together, to put a new roof on the church, and to entirely renovate the auditorium. The opening service was held last Easter day and fourteen young children were presented for baptism. It is the only Protestant church in a wide area and the women are determined that regular services shall be maintained.

Gutzon Borglum, the sculptor, has a great proj-

ect outlined for the Black Hills, within three miles of Keystone, that will rival that of Stone Mountain. On an immense outcropping of rock, nine hundred feet high, he plans to carve in relief the heads of four great Americans. The survey has been made and the rock tested, and he states that during the year 1926 the head of Washington will be finished. It means that a good road will be made through Keystone, enabling the increasing army of tourists to put the place on the map. Our church is the church of the open door, and with the coat of paint that is promised for the spring the improvements, which have cost in the neighborhood of one thousand dollars, will be complete and will afford the resident and the wayfarer a consecrated house of worship. This is an investment which will surely pay dividends.

Pine Camp

Every Thursday evening service is held at this place. The boss of the camp approached the pastor some time ago and asked him if he would not come out and hold services. The meeting house is the garage where the heavy trucks are repaired. The pulpit is a bench, nail kegs and planks form the seats and the *vox humana* is the only musical instrument. Thirty were present the first night, and the number has gradually increased to about fifty. Two-thirds of them are men. They are great on singing, and agree with the psalmist as to the desirability of making a joyful noise unto the Lord. How they do enjoy the singing! For about half an hour the old hymns are sung. It is a free and easy session and only the popular and well-known hymns are tolerated. All others are ruled out.

With the opening of the Book a sober seriousness prevails, and until the benediction is pronounced that garage is a holy place. We are assured, "The woods were God's first temples," and it may be these dwellers among the pines, rough and uncouth as they appear to many of our number, sense his nearness, and delight to come into his presence with singing.

The pastor is a young fellow in the first year of his ministry. He is making a fine impression throughout the length and breadth of that area. The young people of the high school regard him as an elder brother, while the children of the grades welcome him everywhere. All over the Hills he is driving his Congregational Service Car, and by means of it is serving a large area. Through his work in religious instruction he has become the shepherd of a large flock, for the children are taking home to their parents the strange new world which the pastor has led them into. He is making a large place for himself in the hearts of the dwellers among the Hills and it means much in the attempt to make that wonderful section part of the Kingdom.

A Reorganization Opportunity

By MRS. JOHN J. PEARSALL.

Continued from March Issue

THE changes necessary to denominational reorganization in the field of promotion are going forward, and it were well to consider the enlarging opportunity of the woman in the local church as it presents itself in the unfolding of programs and plans for service.

The splendid heritage of education in missions which has come to Congregational women should be applied to an ongoing service, and also enable us to see clearly the relationship between the missionary activities to which we have been accustomed and the more extended fields of interdenominational expression with which we may cooperate.

It is assumed that the missionary program in the local church as now established will be continued, improved and enlarged, until the whole church is informed through education, of the particular task and obligation that rest upon us. We shall apply ourselves whole-heartedly, every member of the church, in meeting our financial share of obligation in terms of support of the Good News everywhere in the world.

Stewardship. How much owest thou, oh, Congregational church member, to thy Lord, that the nations of the East and the West may hear his word? How much owest thou to thy Lord, that the dwellers in the far North and those beneath Southern skies may hear his message and, hearing, rise up and follow him.

As a steward of the manifold grace of God, are you giving an account of your stewardship? As the local church member is released from the mere "raising" of a certain percentage of apportionment, and asked to participate in the entire benevolence of the church for missionary undertakings, he will see the "sweet reasonableness" of employing the great principle of stewardship—of looking upon the things that he possesses as a trust to be cultivated and invested that it may be used as finances of the Kingdom; he will look on his talents and the opportuni-

ties which come to him because of those talents as power to be applied in the work of the Kingdom. He will think of giving in the exalted terms of administering his spiritual estate of which he must give an accounting according to heavenly standards.

Thank-offering. Above and beyond all apportionment of stewardship is the privilege of thank-offering—of giving of thanks which we are enjoined to do because it is well pleasing unto God, but also because of the satisfactions to be found in sacrifice, of giving of that which costs us something. Let us invest the whole range of our obligation and privilege with the spirit of sacrifice.

Leadership. There is a reorganization opportunity in discovering and training Christian leadership, in extending responsibility for leadership. It is an imperative duty, but it offers a great privilege of service and development of personality. There is no field in which there is so great a lack of leadership as in Christian service, and no field in which personal sacrifice with its rewarding satisfaction has a greater opportunity. It is hoped that the body of church members—who are available for leadership in the great opportunity of a social Christianity—will be classified and placed definitely at work in the reorganization.

Interracial. The reorganization will furnish new stimulus and vision and program for sympathetic understanding between the many races in America. A large proportion of the home mission study books of recent years has dealt with interracial problems and attitudes. Individual reactions indicate superficial study and indifference to the real issues. Again the study has been made by the few, with consequent limited consideration and resultant experience. In readjustment of the program it is expected that the whole church will apply itself to intensive study and active experimentation along the line of such study. May we not definitely look for an informed church intelligently directing its energies toward the establishment of a genuine world program?

Brotherhood—Interdenominational. The reorganization offers a great opportunity for interdenominational cooperation. As a church we pray in universal terms, "Give us this day our daily bread." We find that our daily bread is secured ofttimes at the sacrifice of little children, of men and women who come to our country because of economic conditions in their own lands, and so often are exploited for gain by their employers under intolerable conditions; wandering over the country from harvest to harvest, from cannery to cannery, from farm to farm, without any real home, educational opportunity, or religious approach—conditions that belie our claim to a Christian civilization. The Christian church is awakening to the opportunity to serve and is placing her fine young college women in this field to reclaim this area of toiling humanity, making this desert of unappreciated cooperation verily blossom with the beauty of the Rose of Sharon. When our churches realize the tremendous possibilities of this interdenominational cooperation in providing daily bread through their moral influence and financial support, then truly without shame we may sing:

"Oh, beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea."

Leadership Training on the Ranches

By ERWIN L. SHAVER

THE title of Miss Slattery's latest and exceedingly helpful book, "You Can Learn to Teach," is a fine text. By the substitution of the first personal pronoun for that of the second, it becomes the motto of the forward-looking Christian leader. Too long we have assumed that teaching was only for a few gifted folks in the church or had better be left for a paid worker. The nature of the character-building program of the Christian church is such, however, that the talents of all the older members of the church are essential in giving the intimate contact with children and youth by which true character comes. We must impress upon our workers the central place of a program of character education in the church and the necessity of their training themselves for it.

Teachers have learned to teach. The main prerequisite is the will to learn. The writer recalls an experience of several years ago when he was an instructor in a training school for Church School teachers in a southwestern city, set in the midst of a vast prairie country. One pastor came three hundred and thirty miles, with the help of his trusty Ford, to attend the week's school. Another brought with him from his church two carloads of teachers. When the final exercises were over on the last night at nine-thirty, this company, under the piloting of their earnest pastor, got into their cars to drive home through the night—and "home" was two hundred and fifty miles away over the sage-

brush! You can learn to teach, *if you will.* Will you?

In another western state live a number of earnest souls who love their Sunday School pupils so much that they want to do their very best in the way of teaching. Since their homes are on ranches, scattered far and wide among the sandhills, they cannot meet as a training class. So these half-dozen teachers have done the next best thing—each is enrolled in the Pilgrim Training Course by correspondence and studies the texts and reference material according to the directions sent for each unit from the office. One of these teachers writes modestly of the work she is trying to do with her pupils on Sunday, and she evidences that she has caught the spirit of the true teacher: "I am not the teacher of the class so much as I am the leader. I keep things going, but we all discuss the lessons. By such studies we hope to learn so that we may give the proper support to our pastor, and advance our Sunday School to the place it should hold in the community." If you have this spirit, *"you* can learn to teach." It is up to you.

Leadership training work is advancing. Twice as many credits were earned by teachers in Congregational Church Schools last year as the year before. The other denominations and the International Council office report remarkable advances in the number of schools, classes and credits earned. The truly consecrated teacher is awake to the fact that the development of Christian character in youth requires the highest skill and he sets about to obtain it. The opportunities are not lacking. With summer conferences for leadership training, with community training schools and classes in the local church, with the facilities for study by correspondence and the multitude of good books on modern methods of religious education which one may read, no leader can excuse himself on the ground that there is no chance for him to improve. If he refuses to learn, the implication must be either that he is not mentally capable or that he is lacking in Christian consecration.

The Young People's Church

By WILLIAM W. LEETE, D.D.,

A MESSAGE went out in March from the office of the Building Society to every one of our Church Schools. It is the time of the year to expect such a message from us. For it has been agreed by all concerned that in April we should tell our story to the young people. We are now saying something more about it, for we want our church membership whether in the Sunday School or not to know what we are proposing.

FROM STORE TO CHURCH

There has been considerable stress of late on the advantage to our benevolences if each church could have assigned to it a particular piece of work whether in home or foreign missions; whether in education or in church philanthropy. To some extent this has been the program of the Congregational Church Building Society. Each year it has asked the young people to relieve our treasury in paying the last bills on two or three churches or parsonages, and this year we are doing a similar thing. But this year the cases are unusually appealing and we are making to the schools a proposition that we have never made before.

The churches suggested to the young people this year lie in quite distinct fields. One is in New Mexico one in Pennsylvania and one in Montana. There is also a live problem to be solved in every one of these sections. And to whom could the story be better told than to our young people?

A New Life in New Mexico

All of our border states are much affected by whatever happens in Mexico. I was once near the top of the office building of the South Pacific Rail-

road at El Paso. I looked across the mesa to where Madero gathered his forces to attack Juarez in his uprising against President Diaz in 1910. Juarez after four days of fighting was surrendered to Madero. But in those days the bullets did not respect the border line. On the walls of the building where I stood were marks that those bullets had left in their vicious flight. What will keep New Mexico from being like old Mexico? Answer: the appeal of the higher life, based on the principles of Christian ethics. This is what we are trying to teach in every school and every church that we establish. It is a slow, long task. The people there are of the primitive sort and must be dealt with something as children. They are mixed Indian and Spanish in blood. Their religious training has been through the Roman Catholic church and the light which comes from our schools and churches reveals to them an absolutely new world. We should give them our free churches and schools not only for what these institutions can do for them but for what they, when truly evangelized, will do for others.

THE OLD CHURCH AND THE STEEL FURNACES, DUQUESNE

Among those involved in the terrible raids of Villa a few years ago was a boy who, among other misfortunes when attached to some of the marauding bands, lost a leg. Finding his way across into New Mexico where his sister had had instruction in one of our schools he remained and at the first could do naught but curse his fate and berate the church that had done so little for him and his. By the influence of teachers he came under the motives of the Protestant faith. His mind woke up and became as active as his body. A Northern visitor describes with much enthusiasm the way in which the young man handled himself, even though a cripple, and especially his performances in the gymnasium when playing the star part in a basketball contest. Hatred of his enemies has passed away. And last year that same boy, reformed and redeemed in all parts of his nature, was ordained a Christian minister and sent back across the border to tell the story to his old comrades.

We are giving a picture of the old store buildings that are to be reshaped and fitted up for the Mexican Church at Albuquerque. It is not an easy case to handle, yet the spiritual task is one far harder. But the knowledge that we can by God's help make old things new is what makes a case like this at Albuquerque inviting. It is especially a challenge to the young people, for it is they above all others who ought to see visions and dream dreams.

Amid the Steel Mills

The region about Pittsburgh is a great center for the steel-producing mills, and in those mills the operators are to a great degree foreign and we have suggested the Sunday School should care for a church among them. The church is for the Slovaks at Duquesne. The people in it are of the Slavic immigrants about which none of us know much but who are, for good or ill, making a substantial part of our population. The Slavic people are represented in this country by Bulgarians, Croats, Czechs, Russians and Ukrainians, Poles, Serbs and others as well as Slovaks. They have not lived in remote corners of the world, but their headquarters are at Leningrad, Sophia, Moscow, Dresden, Prague, Warsaw and Belgrade—cities which the American traveler thinks it worth while to see. Comparatively few of the Slavs have come to us from self-governing countries. They have been brought up

under tyranny or political unrest and most of the peasant class to which they belong have had a little education. While they come here to find better homes they of necessity come with strange and deep-rooted prejudices. We must not only make allowances for the conditions to which they have been formerly subjected, we should magnify also their fundamentally good qualities. At heart the Slav is good. He is poor but proud. He is generous. He is self-respecting, independent and strong. He has music in his soul and it is also on his lips, for he sings in the field at the noonday hour and at night when the work is done. With him humanity is in the rough, but the raw material is worth working upon. At any rate, he is here to the number of nearly six million. In definite ways he is making an impression. He is even, like the Pilgrim and Puritan of the seventeenth century, a pioneer who is making as well as seeking a new home. Some of these people, like the Poles, are reclaiming the farms of New England and are making profitable what our sires thought it fit to abandon. Some of them have broken up the prairie and stretched out the lines of the corn and wheat fields. They have beaten down the iron paths over which many millions travel from sea to sea. They are mining the coal, the copper and iron. Is it not worth while that the Young Americans in our churches should get at the facts about these people? The selection of the church for the Slovaks of Duquesne will give a chance for teachers and missionary committees to do a patriotic as well as religious work with the young people. See "Peasant Pioneers," by Kenneth D. Miller. How small the little building in which our church has been housed at Duquesne looks compared with the great plant of the steel mills by which it is placed. It seems to say man is worth little and money is king. The Christian conscience rises in protest against such a thought and our young people are of the generation that must show how false that estimate is. In the protest of their hearts is the hope for better days.

PUPILS IN VACATION SCHOOLS

Eighty Miles From the Railroad

As to the third field, the leaflet sent out gives the main facts. But we print here a couple of pictures showing the young life over which the church at Ekalaka has the sole oversight. Think of people coming forty, sixty and a hundred miles to a church service. Ekalaka is eighty miles from the railroad. These children, some of them, never were in a church or Sunday School in their lives. Vacation schools have for several summers been carried on in our home missionary states where not even the ordinary Sunday School could operate. Our Christian college students sent out by the Home Missionary and Sunday School Extension Societies have done splendid work among them. Here in the southeastern end of Montana they have been backed up by the church at Ekalaka and that is the church we wish the young people to help us equip.

This whole region was made famous in the late war. It was a regiment recruited here that went into the fight with the war cry, "Let her buck!" The phrase had been on the lips of the cowboy while performing his perilous feat on the back of the broncho and he repeated it when called upon to tame his antagonist in the forests of Argonne. It later came into use by all the soldiers in the great Northwest. This region in Southeastern Montana has been assigned to us Congregationalists under the division of work which has been made out by the different denominations and therefore we and we alone are expected to provide church privileges for the people. What a splendid chance for an outstanding piece of work and here, as in the great war, the young must go to the charge. We shall listen intently to hear from the schools that select this field.

In the leaflet sent to every pastor or superintendent we have asked that his school be told of

these three fields needing help. The school electing any one of them and making a gift no matter how small will receive a certificate from the Building Society stating that that school is a shareholder in the church building of its choice. To the school that sends ten dollars or more the Building Society will send a fine eleven-by-fourteen photograph of the building when it is finished. The preservation of such mementoes will, we believe, be of considerable value. It will make definite the knowledge of just what has been done with the money given. It will also, as years pass, be a happy reminder of how wide one's influence can be. The school of today thus speaks to the school of tomorrow.

Introducing the New Member to the Whole Life of the Church

THE whole life in which the Congregational churches of the United States are participating in an organized way at the beginning of the second quarter of the twentieth century is summarized in a new, printed eight-page statement. The statement has been prepared especially for new members. Annually there are over forty-five thousand who join by confession of faith or by letter from other communions.

The preparation of this statement was suggested in February at a Boston meeting of representatives from the New England states. It has been issued jointly by the Commission on Missions and the Commission on Evangelism and is available to give to new members who are received this year at the Easter in-gathering.

Membership in the Congregational church, it is stated, involves rights "such as belong to a free person in voluntary association with other free persons for mutual helpfulness and for working together to further the interests of the Kingdom of God throughout the world," and duties as "determined by a broad interpretation of the responsibilities of being a true Christian, that is, a sincere follower of the Lord Jesus and a real friend to all God's children."

The outreach of Congregational service from the sphere of the individual church and its community "unto the uttermost part of the earth" is sketched.

The work conducted by the churches at home and abroad is presented in statistics from the home Boards and from the foreign Boards.

The home Boards, it is stated, support over one thousand six hundred missionaries laboring in two thousand churches and missions; conduct over fifty schools with over four hundred teachers and eight thousand pupils; help build one hundred and twenty new churches and forty parsonages every year; establish over one hundred new Sunday Schools each year; prepare and publish millions of pages of religious education material; help train thousands of Sunday School teachers; cooperate with many colleges and theological seminaries in Christian education; help ministers provide for old age or disability and for their families in case of their untimely death.

The figures show that the foreign Boards employ abroad almost eight hundred ministers, teachers, physicians, nurses and other social and religious workers who have been trained in this country, and nearly six thousand native-trained helpers; maintain over three thousand mission churches and preaching stations with over three hundred thousand members; conduct over one thousand three hundred schools with over eighty thousand pupils; maintain seventy-five hospitals and dispensaries with more than fifty medical missionaries treating five hundred thousand patients annually.

In addition the foreign Boards "have model farms, industrial schools, printing presses and a vast business of carrying Christian ideals and the Christian way of life into the lives of millions."

The annual local expense of the five thousand six hundred and eighty Congregational churches in the United States is given from the last year-book at over nineteen million dollars, or about twenty-two dollars per year for each of the eight hundred and seventy-eight thousand members. This averages forty cents per member per week.

The contributions for benevolences through the churches are over five million dollars annually, of which about two million dollars go to various local and other charitable causes, and three million dollars to the denominational home and foreign Boards. This amounts to over five hundred dollars per church each year and averages per member about three dollars and forty cents per year or six cents per week.

New members are urged in the statement to start in the right way by assuming a regular share in the support of Congregational work.

The eight-page booklet containing the statement will be sent free, post paid, to pastors, not only for new members but also for general distribution throughout the church. Send requests for as many copies as needed to the Commission on Missions.

287 Fourth Avenue, New York City. In most churches it is the custom to take the Every Member Canvass during the fall, and new members joining at Easter time are often not asked to assume a share in the support of their church and its benevolences until months after they have united.

Many women's societies have volunteered this year to act as committees to secure pledges from new members for the balance of the year to January 1, 1927. The fall canvass has been largely the responsibility of the men, and inasmuch as the merger has brought the women into full relationship with all the mission work, it seems appropriate that they should conduct the additional spring canvass.

What Can the Church Do to Care for America's Religiously Untrained Youth?

READ the excerpts of statements published in the messages that follow, then think of the situation in terms of your own experience. We are impressed and stirred. But what is there to do about it? The judges of our courts who deal with crime and doers of wrong suggest a preventive —the religious training of youth. But how?

Not only the judges of courts but teachers in classrooms consider religious teaching essential to real character. Dr. A. E. Stearns, Principal of Phillips-Andover Academy, speaking on the theme, "Plight and Promise of Youth," said, "The re-establishment of religion in home life and in national life is the cure for lawless conditions responsible for the plight of youth, and through this the promise of youth may be fulfilled. We must bring back religion to them and make it more vital. But how?"

Young people in our churches are close-up subjects of church training. They know the pull and reactions of youth to present-day church programs. They can contribute fresh suggestions of ways to win and hold other youth for training.

This is a call to boys and girls under fifteen, and young people of fifteen to twenty-five years, who are urged to suggest a positive line of action for the Christian church in order to win the coming generation for Christian living through definite training. A nation-wide response is asked. Concrete outlines of workable plans in answer to this urgent question, "What Can the Church Do to Care for America's Religiously Untrained Youth?" are sought.

Awards are not the objective, but they may be an incentive. A Christian business man, and Congregational layman, is keenly interested in this youth need. He has provided a sum which makes possible the following prize essay plan.

Theme: What Can the Church do to Care for America's Religiously Untrained Youth?

I. Boys and girls under fifteen are invited to submit workable plans in a form not to exceed two hundred and fifty words.

II. Young people from fifteen to tweny-five are also asked for plans and will be limited to five hundred words.

Awards for the First Group

First award —$20.00.
Second award—$10.00.
Four awards—$5.00 each.

Awards for the Second Group

First award —$50.00.
Second award—$25.00.
Third award—$10.00.
Three awards—$5.00 each.

The results must be sent to the addresses published in *The Congregationalist* for April 8, and must be mailed not later than May 10, as shown by the postmark. In homes where *The Congregationalist* is not subscribed for, the pastor of the church can provide the needed information from his copy, or it may be obtained direct by sending ten cents to The Congregational Publishing Society, 14 Beacon Street, Boston, Massachusetts. Each manuscript must give the full name, address and age of the writer, the name of the home church and its pastor.

The manuscripts are to be read and estimated in value of constructive suggestions, by committees in the states or districts from which they are received. The final outstanding contributions are to be valued by a central committee, who will make the awards. Such valuable suggestions as come from the young people will be made available for use widely.

The Congregational Church Extension Boards, 287 Fourth Avenue, New York City, urge the consideration of this message by pastors and other church leaders, in the interests of Sunday School Extension service.

"To the Parents of New York"

Three judges signed a plea, "To the Parents of New York," that they try to make religion mean something to the average child—the boy or girl who comes with a case of moral breakdown to the court of justice.

"These three judges, Thomas C. T. Crain, Otto A. Rosalsky and Alfred J. Talley—a Protestant, a Jew and a Roman Catholic—believe it matters little what race or creed your child belongs to; the thing that will most surely keep him decent and law-abiding, clean and fine, is religious training. For at bottom, religions are much the same.

"We asked the scholarly and ascetic-looking Judge Crain what he feels to be the chief difference between 'religion' and mere ethical conduct. That is: why will Johnny be a better boy, a more upright citizen, for reading his Bible and attending his house of worship, than by merely learning right behavior from mother or teacher?

" 'True religion,' answered the Judge, slowly putting the tips of his finely shaped fingers together and looking into the square of sky that shows from his office window, 'is education of the spirit. Ethical behavior is of the mind.'

"If parents, thinks the Judge, could see the workings of the human mind as men sitting day after day upon the bench of justice see them, they would know that childhood is the time to form habits of right thinking, and that the intellect of the child is more deeply impressed by the divine and supernatural than by mere 'now-Johnny-you-be-a-good boy-and-the-policeman-won't-catch-you, arguments.

" 'Sunday School and pastors,' priests' or rabbis' counsel,' says Judge Crain, 'help every child. No matter what the form of religion may be, it is the most potent single force today in making for character.

" 'The vast majority of boys and girls who are brought before us with cases of utter moral breakdown are those who have had little or no religious instruction.

" 'Most of the enormous expense the community bears for the upkeep of reform schools and prisons could be saved if our parents would only realize this need—the forming of character through religion.

" 'A boy or girl *may* turn out well with only secular training to go upon. But religion gives two chances, where the other gives but one. The ethics of every-day life may change with circumstances and environment. But the knowledge of right and wrong that is implanted in the heart and soul by religion cannot change or forsake us.'

"Judge Crain's work among poor boys is widely known. There is nothing he has not done to help and encourage the youngsters of the East Side and West Side and around the town, from lecturing at clubs and 'Y's' and institutions, to prowling at Christmas time with more material cheer.

"We thought maybe the Judge had started out in life by being a poor child himself, but he did not. His father was American Consul at Milan when young Thomas was beginning to look seriously at life. He conceived the rather characterful idea that a boy should be no burden to his parents. So back from Italy he came, alone, 'and no immigrant lad arriving for the first time in this country ever felt more alone and up against it than I did.'

"Then he started to learn law. He never went to law school nor heard a law lecture. He just plugged and plugged by himself, and later in somebody's office, rising through all the stages of lawyering, acting on tenement commissions, judgeships and the rest of it, until now he sits in the General Sessions, his white head often bowed in sympathy over some wrongdoer who, he feels, would never be standing before the bar of justice if he had been taught in childhood the simple religious faith of his forbears.

" 'Were you so taught?' we asked him.

" 'Yes,' he said, 'that's how I know.' "—From *The New York Telegram and Evening Mail.*

The Sunday School a Crime Antidote

Regular attendance upon Sunday School during the period of character formation would cause the criminal courts and jails to close, for there would be no "raw material" to work on. This is not a platitude from the pulpit. It is an expression of belief of a judge who has had long experience. In the eighteen years he has been on the bench in two courts, Supreme Court Justice Lewis L. Fawcett, of Brooklyn, has had more than four thousand boys less than twenty-one years of age arraigned before him, charged with various degrees of crime. But of this large number only three were members of a Sunday School at the time of the commission of their crimes. And says Justice Fawcett, as he is quoted in *The New York Herald Tribune*:

" 'Even these three exceptional cases were technical in character and devoid of heinousness, so that they are scarcely worth mentioning. All three cases had a girl in them. In one, a young man who wished to make a pleasing impression on a new sweetheart, and not being well clad, stole an overcoat. In another, the young man was arrested for carrying a pistol without a permit. He said that he wished to protect himself against a gang member who had become aggrieved because he had taken his girl from him. In the third, the young man drew a penknife on his opponent in a quarrel over a girl.

" 'In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday School or other regular

religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America.

"'In one thousand and ninety-two suspended criminal sentences, only sixty-two of the young men were brought back for violation of the conditions of their paroles. In each suspended sentence case I insisted upon the return of the youth, if he was Protestant, to a Sunday School; if a Roman Catholic, to attendance at Mass, and, if a Jew, to attendance at a synagogue or a temple. In each instance I had the earnest cooperation of the minister, the priest or the rabbi, and in each case I saw to it that the young man had a job to go to as soon as he was freed on parole. In virtually all of the suspended sentence cases the reform was quick and I believe permanent.'

"And the method that will produce the desired results in Brooklyn, believes Justice Fawcett, will produce them anywhere. Moreover, he is assured that what is good for the youth would be equally salutary with adults. He asserts:

"'The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday School and church will expel criminal impulses.

"'Any man not contributing to support some church or organized religious work is living on charity—riding on some other man's transportation. If he really desires abatement of crime he should ally himself with those agencies which prevent or abate crime.'"—Reprinted from *The Literary Digest* for January 31, 1925.

Governor Tells Cause of Crime—Youth Lacks Religious Training

"Insufficient religious teaching is one of the fundamental causes of the 'crime wave,' according to Governor Alvan T. Fuller of Massachusetts.

"'I have many times thought that a great appeal could be made to those who do not attend church to do so for what might be called practical reasons. It seems to me that every citizen should be an attendant and supporter of some church. I find myself more interested in how a man lives up to the religion he professes than in the particular religion that he embraces.

"'Have you ever anticipated what would be the effect on a city if all the churches closed for a year? Have you ever stopped to realize the effect in the characters of our young people which has resulted from the decline of religious influence in the home? It is not necessary to close all the churches for a year to illustrate my point.'"—Excerpt from *The Boston Globe,* February 10, 1926.

A North Carolina man pictures the State saying to the Church:

"I have in my schools twenty million of children. They are in school on the average of twenty hours a week, nine months in the year, a total of seven hundred and twenty hours. The average length of time which the Protestant Church employs for religious education is one hour per week, or fifty-two hours per year. This results in a ratio of secular education to religious education as seven hundred and twenty is to fifty-two. A great cry goes up all over the land. I, the State, am tremendously concerned over this. Future citizenship depends upon religious education. But you have said to me, 'You must not teach religious education in the public schools.' And to this we have agreed. It is not our task. And you, Oh Church, what are you doing to adjust this glaring overbalance?"

Washington Sunday

WASHINGTON Church Sunday, February 21, was very generally observed. Over one thousand churches sent to Washington for literature. Others planning for a later observance are still making requests, while many who have not asked for literature are sending in their gifts.

Over one-half the churches in Massachusetts reported they were observing this or a similar Sunday later. Generous gifts are coming in to Washington every day from churches and individuals. Some notable gifts are from churches already in the midst of large undertakings of their own but anxious to share in and show their support of this cause. Other gifts, not large in amount but so fine in spirit, from many of our smaller churches represent such real interest and even sacrifice that it is most encouraging.

There is a growing realization that this Washington church belongs in a unique sense to all of us as the city of Washington itself does. We or our children are sure at some time to visit or to live there. We rejoice in the present work this church is doing and are glad to have an opportunity in enlarging the great Christian service this church is privileged to render at the heart of our nation's capital, at the very crossroads of all our great problems, political, social, racial, international and re-

ligious. Voices raised here are heard everywhere.

Because of this fact some feel that this is one of the greatest missionary tasks offered to our Congregational churches today, namely, to give concrete expression through our simple, democratic Pilgrim faith to the gospel of human brotherhood and Christian unity as no other church is attempting or has the opportunity to do at the nation's capital, today one of the world's great centers of influence and power.

It is too large and significant a challenge for Congregationalism to refuse. That is why it is supported not only nominally but by urgent word and actual contributions by so many of our state and national officials irrespective of creed and by so many leading ministers in our own and other denominations.

Gifts, large and small, are needed and welcome. The larger gifts just now will help this church of ours speedily to meet adequately this great task of service. The needed publicity and vision has been secured. Actual realization must now follow.

Our Own Cousins

REV. MARCUS W. MONTGOMERY, the first Superintendent of our Swedish Department, used to say that the Swedish people are more like Americans than any other foreign folks. They are almost universally Protestants, they believe in God, the Bible and in salvation through Christ. They also remember the Sabbath day, as the following statement of the activities of the church at Dover, New Jersey, submitted by the pastor, Rev. K. A. Gabrielson, clearly indicates:

"There are not nearly so many Swedish people in Dover now as there have been in the past. For this reason the work of our little church is limited. We believe, however, that our testimony for salvation through Jesus Christ will be of value to the evangelical work among the English-speaking people of the place and even for the foreign field. This congregation has contributed a missionary to South America. English services are the rule in our young people's meetings and in the Sunday School. The superintendent of this organization is doing his utmost to lift it to a high spiritual plane. My own impression is that our members try so to live that peace and love shall be among us and under such conditions success can not fail to follow our work." Spiritual blessings cannot fail to reward such efforts.

The Financial Situation

A Temporary Setback

IT is not surprising, nor should it be disheartening that reorganization has been attended by a certain temporary shrinkage of missionary contributions. Many of our best friends do not as yet wholly approve of the new order. Many but vaguely understand it. Many miss the familiar note of authority in its appeal. To their ears the new trumpet is giving an uncertain sound. Meanwhile the claim of other causes, of the home church budget and of local charities, is as insistent as ever. What wonder if in their confusion some have postponed the accustomed gift for missions.

Instruction Needed

Help must come at the present crisis from the men in the pulpit. It is their part to reassure the people. Every congregation needs to know that our splendid missionary work is moving forward with unfaltering step along its entire world wide front. The Kingdom builders—the preachers, teachers, social workers, physicians and hospital nurses are all at their posts and deep in their appointed tasks. It is we who have placed them there and undertaken to provide for their modest salaries and limited supplies. All goes on as before. Pending changes of administration and method are simply new ways of doing the old work adopted in the interest of greater efficiency and economy. They do not in the least affect the nature or degree of the responsibility that continues to rest upon us all.

The Man of the Hour

The pastor, who is, or ought to be, fully informed on these matters, is charged with the duty of setting them before his people clearly, repeatedly and with all the emphasis at his command. No one else has opportunity, influence or authority with the local congregation at all comparable with his. Upon his faithfulness, under God, depends the prosperity of the whole missionary movement.

The Tide Turns

Receipts for February, the first month of the current year—January is reckoned with 1925—show an increase of nearly $25,000 over last year. Not a great gain but a real one, fairly well distributed, although it has not yet reached us all, and distinctly encouraging.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of February				For Calendar Year to March 1, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B. C. F. M..	$26,693	15,120	$11,573	.....	$26,693	$15,120	$11,573	.....
W. B. M.....	9,710	10,665	.....	$995	9,710	10,665	.....	$955
W. B. M. I....	21,791	21,273	518	.....	21,791	21,273	518	.....
W. B. M. P....	999	5,482	.....	4,483	999	5,482	.....	4,483
C. E. S.....	4,973	2,754	2,219	.....	4,973	2,754	2,219	.....
C. B. Society..	10,968	3,035	7,933	.....	10,968	3,035	7,933	.....
C. H. M. S....	17,615	12,878	4,737	.....	17,615	12,878	4,737	.....
A. M. A.....	8,555	11,480	.....	2,925	8,555	11,480	.....	2,925
C. S. S. E. S...	2,402	2,306	96	.....	2,402	2,306	96	.....
C. B. M. R.....	6,468	1,874	4,594	.....	6,468	1,874	4,594	.....
Annuity Fund..	1,058	783	275	.....	1,058	783	275	.....
Found. for Ed.	2,215	947	1,268	.....	2,215	947	1,268	.....
Totals.....	$113,447	$88,597	$33,213	$8,363	$113.447	$88,597	$33,213	$8,363

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

The Annuity Fund

THE following notations are made from the annual report issued to members, a copy of which will be sent on request to any others.

In the payment of annuities under the Original Plan the Annuity Fund will fulfil every technical obligation. The part committed to its care by the ministers in their annual dues provides adequately for one-fifth of the annuity. The part coming from the churches, four-fifths of the annuity, is, however, not a contractual obligation of the Fund. It is able to pay only as the churches provide resources. They are furnishing one-half from the income of the Pilgrim Memorial Fund and 76.7 per cent of the total income of that Fund has been set aside for this purpose, under the pro rata division between the two plans, to January 1, 1926.

To provide the other half the Annuity Fund receives the designation of 2 per cent in the apportionment. In 1922 the Actuary's projection showed that at least $50,000 a year would be needed to supplement the income of the Pilgrim Memorial Fund. Up to 1925 less than $20,000 had been given annually. Last year generous response to a personal appeal under the project plan brought gifts aggregating $24,632.50. This, with some increase in contributions from the churches, fulfilled the minimum requirement for the year.

There is still, however, $100,000 to be made up to offset the small receipts from the churches, 1922-1925. Every year the requirement advances. Every church should surely accept the 2 per cent for the Annuity Fund as a part of its schedule. It is often neglected, particularly by the smaller churches, with a great loss in the aggregate. If the churches are to meet the great demands which will be upon them in a dozen years they must discharge every liability of today and build reserves adequate for the future.

The Actuary's 1925 Projection

The Actuary is completing a new projection for the Original Plan. The preliminary study shows that the annuity roll in the aggregate has run well within the projection four years ago, although the age annuitants are greater in number and the disability annuitants and widow annuitants are less.

The decrease in the requirements after the peak is reached in 1941 will be more rapid than the earlier projection showed because of the transfer of nearly 100 of the younger members from the Original Plan to the Expanded Plan. Practically every member under forty years of age and many beyond that period should transfer, both for their own advantage and for the relief to the churches of liabilities under the Original Plan. Seven transferring in 1925 ranged from thirty-seven to fifty years of age.

Geographical Distribution

The geographical distribution of new members in

1925 was as follows: Alabama 1, Northern California 6, Southern California 3, Colorado 4, Connecticut 9, Florida 3, Georgia 2, Idaho 2, Illinois 12, Indiana 2, Iowa 5, Kansas 2, Kentucky, 1, Louisiana 1, Maine 5, Massachusetts 13, Michigan 3, Minnesota 8, Missouri 3, Montana 3, Nebraska 3, New Hampshire 8, New Jersey 2, New York 17, North Dakota 2, Ohio 5, Oklahoma 3, Oregon 2, Pennsylvania 2, Rhode Island 1, South Dakota 2, Vermont 6, Washington 3, Wisconsin 11, A. B. C. F. M. 8.

The Honor Roll

The number of churches sharing through their annual budgets in the ministers' dues increases more slowly than is greatly to be desired. The number on the roll December 31, 1925, was 540, a gain of fifty-five for the year.

How long will the Congregational churches lag behind other denominations in sharing systematically with pastors in safeguarding age and disability? The utmost required of a Congregational church, if taking one-half of the dues, is the equivalent of 3 per cent of the salary and this only in the first year of a pastor's membership in the Annuity Fund. Many ministers have been unable to enter membership because the churches have failed to cooperate with them. The secretaries will gladly send full data to any one wishing to know how to secure membership for a pastor or what would be involved in assuming one-half of the dues of a pastor, if he is already a member. Address The Annuity Fund for Congregational Ministers, 441 Lexington Avenue, New York City.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for February and for the five months of the fiscal year to February 28.

RECEIPTS FOR FEBRUARY
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1925	$6,926.15	$2,026.49	$10,912.69	$19,865.33	$4,160.67	$24,026.00
1926	5,583.50	2,628.68	7,135.99	15,348.17	4,986.16	20,334.33
Increase	.....	$602.19	.....	.....	$825.49	.....
Decrease	$1,342.65	.....	$3,776.70	$4,517.16	.....	$3,691.67

RECEIPTS FIVE MONTHS TO FEBRUARY 28
Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$138,427.80	$45,627.61	$6,804.24	$190,859.65	$30,012.38	$220,872.03
1925-26	128,095.18	40,380.02	4,172.18	172,647.38	33,645.78	206,293.16
Increase	.....	.....	.....	.....	$3,633.40	.....
Decrease	$10,332.62	$5,247.59	$2,632.06	$18,212.27	.....	$14,578.87

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$1,625.90	$2,305.02	$29,945.19	$33,876.11	$50.00	$33,926.11
1925-26	1,766.45	2,215.36	32,905.48	36,887.29	.....	36,887.29
Increase	$140.55	.....	$2,960.29	$3,011.18	.....	$2,961.18
Decrease	.....	$89.66	.....	.....	$50.00	.....

SUMMARY OF RECEIPTS FIVE MONTHS

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for Appropriations	$220,872.03	$206,293.16	.....	$14,578.87
Designated by Contributors	33,926.11	36,887.29	$2,961.18	.....
TOTAL RECEIPTS	$254,798.14	$243,180.45	.....	$11,617.69

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR FEBRUARY, 1926

Income for February from Investments	$7,940.75
Previously acknowledged	23,130.81
	$31,071.56

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

News in Brief

IT is interesting to note that Hartford Theological Seminary in planning for its new plant has made provisions for two apartment houses, one for married students and the other especially for missionaries. It is reported that the buildings are to be ready for occupancy at the opening of the academic year next fall. It is to be hoped that every seminary will follow this good example so that our missionaries, both home and foreign, may pursue graduate studies under favorable conditions.

Forty Japanese families are sending their children to the Sunday School in Ogden conducted under the A. M. A., though most of the parents are nominal Buddhists. For some time Buddhist services were held, but now they have been abandoned, on account of lack of support. Troops of Japanese Boy and Girl Scouts are being organized in connection with the work. At the New Year celebration of the Japanese Christian community, there were interesting reports from members of a group of young Japanese students just returned from a visit to Japan. For the trip they were organized into a "See and Learn Society," (Ken Gaku Dan).

Congregationalism touches Alaska at five points: Nome, Anchorage, Valdez, Latouche and Douglas. By an arrangement with the Methodists, in alternating bienniums each denomination provides a minister for the important Nome field. This is the Methodist year. At Douglas we have the only church with a resident pastor holding continuous services throughout the year. At one time our missionary was the only minister for a radius of over six hundred miles. But human hearts crave the ministrations of the church in this northern region as well as elsewhere. A stricken father and mother came one hundred and sixty miles in a gas boat in order that Christian burial might be given to their baby.

The Chicago City Missionary Society has adopted the general policy of strengthening the rather large group of aided churches both as to leadership and material equipment as rapidly as possible, and to add only such new enterprises as can be cared for adequately from the beginning. To this end rather generous aid is given to some churches, to enable them to secure trained and capable leadership, and grants and loans are made to other churches which are enlarging or improving their plants from the Loan Fund. It is the hope and expectation that this policy will bring these churches rather quickly to independence. In several instances this faith has already been justified.

A New York state pastor who recently used the lecture entitled, "Mighty Montana in the Making," has sent in the following appreciation of the lecture itself and of the efforts to keep it in first-class condition: "This lecture contains some of the most beautiful pictures I have ever seen, is well written, and our people were both interested and instructed. The slides also were the cleanest and freest from fracture of any I have handled, while the carrying and shipping cases are the best that have come under my observation."

Rev. William D. Barnes, who has been active in our larger parish work at Collbran, Colorado, has so commended himself to the approval of Hartford Theological Seminary of Hartford, Connecticut, where he has been pursuing post-graduate studies for the past year, that he has been elected as an associate professor of practical theology. Mr. Barnes hopes to connect his seminary work with that of actual administration of a larger parish in Connecticut. This will enable him to make use of the laboratory method for his students. During the winter he has been engaged on Sundays in special platform work on behalf of the Home Missionary Society.

With most of our foreign churches the original buildings were simple prayer houses and places where sermons could be preached. Today on all sides is found a very strong consciousness of the need of such buildings as may make possible the development and satisfaction of the social life and of community needs. This reflects a real change in religious attitude which no longer seeks such a divorce from actual life as seemed formerly to be demanded. An example is the Finnish church in Portland, Oregon, whose building was finished in 1919. It is well situated and well built but not socially adequate. The people now are securing pledges and gifts for the erection of a church building in connection with the present one which will be remodeled for social rooms. The present plant was secured by the people at a cost of three thousand dollars paid entirely by themselves and is clear of all debt. The addition is expected to cost between five and six thousand dollars.

Grandin—A Larger Parish in the Missouri Ozarks

By REV. FRED G. WANGELIN, *Grandin, Missouri.*

GRANDIN Larger Parish is a part of the parish known as the Ozark Larger Parish, which consists of the counties taken over by the national Home Missionary Society in the Ozark region of Missouri. At present there are three centers about which development work is being done. They are Noble, in Ozark County; Willow Springs in Howell County; and Grandin in Carter County.

Of the three centers, the Grandin field is the most backward in development. The rural people in their mode of living, in education and in religious effort are many years behind the times. Here and there are a few people who are more progressive, but these are people who have moved in from the other sections of our country and their influence is not yet evident.

WHERE THE HICKORY HILL CONGREGATION MEETS

The cause of the backwardness of the people is due to lack of education, initiative and leadership. Space will not permit us to explain the reasons for this, but they are many. Until two years ago, the teachers of the rural schools were largely children or young people with an eighth grade education. Now the rural school teachers must have a two-year high school training and by 1927 they must have four years of high school work. Many of them preach that it is wrong to read papers and Sunday School literature because it is "man-made." There is a great wall of ignorance and prejudice to be surmounted.

The outstanding needs of the people are leadership and new ways of getting an income. Not until these are found will there be any noticeable forward step materially, educationally or ethically. I have used the word, "ethically," because there is plenty of religion but a great lack of practical everyday Christianity. Every effort is being put forth to find new ways of getting an income for these people, and this is slowly overcoming prejudice and suspicion.

Agricultural Development

In the early part of 1925 a county chamber of commerce was organized. We joined, and when it was discovered that we were interested along agricultural lines as well as in church work, the minister was appointed a member of the agricultural committee and when it formally organized he was made its secretary and the burdens of that committee have largely rested upon him. Since its foundation, experts from the Frisco Railway Company and the Extension Department of the State University have worked in the county, and arrangements have been perfected whereby Carter County has become a part of the tri-county arrangement and has the services of a county farm agent on one-third time. The possibilities for the eastern half of the Ozark region in Missouri are just as great as they are in the western half. These hills are well adapted for raising strawberries, grapes, peaches, apples, poultry, and some dairying is possible.

Other Industries

Since last September we have put on two poultry campaigns. The last one ended with three auto loads of people making a trip to Mountain Grove, about one hundred and twenty-five miles west of Grandin, to visit the State Poultry Experiment Station. It has resulted in some cases in the remodeling of hen houses, in new ones being built, in large orders being placed for pure bred hatching eggs and better feeding for egg production.

For some time now we have been trying to get people interested in strawberries for commercial purposes. Within four years it is expected that strawberries will be shipped out of the towns in Carter County in carload lots. We will attempt soon to organize a Fruit Growers' Association. This will be necessary before we can expect much progress to be had in the growing of fruit.

Our activities are not confined to Carter County only. They cover a part of Butler County to the east; of Howell County, eighty miles to the west; and a large part of Ripley County to the south. With Grandin as the hub we are serving the following communities: Hickory Hill, New Hope, Homestead, Belview, Cross Roads, Rue Bottom and Willow Springs.

Church Activities

A great deal has been accomplished along strictly church lines. The usual church and Church School organizations meet regularly and one church and about eight preaching points are being served. Two Vacation Bible Schools held during the past summer developed considerable interest in education and involved a kindly feeling toward our efforts in all directions. An aerial has been erected at Grandin and the radio can be used either at the parsonage or the church. The fine Crosley Trirdyn radio, jointly purchased by the Home Missionary Society and Dr. Alexander Johnson of Grandin, has been intrusted to our care.

A BAPTISMAL SERVICE NEAR HICKORY HILL

A concrete demonstration of the adaptability of Congregationalism to different sections and different people occurs here quite frequently, for nearly everyone in the parish is an immersionist. The picture of the baptismal service near Hickory Hill, in a stream which rises near by, shows what a beautiful service this may be.

The Service Car

Often we have great difficulty in reaching the various communities where services are held because of the lack of bridges over streams. With the exception of the state highways very little attention is given to the roads. When ruts get too deep more brush is cut away and a new track made. We have many miles to travel on routes where we are kept busy dodging stumps, stones and trees. We often find it necessary to shift into low so as to pass safely between two trees. Often we hold our breath, so imminent is the danger of wrecking the car. Some day we hope to have an auto equipped with the needed power and a picture machine. With it we could reach all classes of people with the gospel of clean living, better housing and farming and better all-around service and spread the gospel of prayer, friendliness and good cheer everywhere in the community.

The Forward Look

The work is well worth while and so are the people, and we are looking forward to the summer months and to an enlarged program. We are planning for a number of things, among them a series of special services, a Vacation Bible School, and we expect that it will be possible to render considerable assistance in the agricultural program. It is the intention that the church shall stand for social and civic righteousness. Progress will be slow. Success is only possible under capable leadership along many lines, but it is the firm conviction of the writer that the effort put forth and money invested in the uplift and salvation of these people is time and money well spent.

A Visiting Preacher at Talladega

OUR visiting preacher was Rev. John Stapleton, of White Plains, Westchester County, New York.

When he left, after his week with us, the students who talked with him in conference expressed themselves as greatly helped.

His lectures before the Seminary students were on the subject: "The Bible and Common Sense," and they took the form of a general discussion with the students of how to present the Bible to the plain man.

The speaker had in his experience found much skepticism about the value of the Bible, especially of the Old Testament; and on the part of Christian

people, even Young Men's Christian Association leaders with whom he had had much contact; a puzzled uncertainty as to how to present or explain the Bible to average people. Word with men and boys brought up many questions regarding the Scriptures, and church people were often at sea as to what to believe. The preachers often found their hearers with widely varying ideas of the Bible. It was therefore highly important for the preacher to be able to explain not in a deeply scholastic way, but in a clear and simple way, how the Bible could be valued and helpfully used, at the same time that the old claims of historical inerrancy and scientific accuracy were given up as the result of the advance of modern knowledge. Could the Bible be interpreted, with all its puzzling problems, in a plain and simple manner devoid of critical apparatus and philosophical and scientific terminology, to ordinary people? He thought it could.

In part, the lectures dealt with miracles and the supernatural and, in part, with general questions of inspiration. Just as a square stone might be turned upside down and still be a good foundation, so our ideas, he said, might change, but give just as solid and firm a foundation as before. The Bible is a record of progress in understanding God. The child says the sun is not shining, when covered with a cloud, but it is there. As we look back we see God working with the Hebrews from the first.

"The Old Testament," he concluded, "is a record of the way in which the Hebrew people progressively perceived the revealed will of God."

In one of his lectures he made a distinction between true stories and truth stories in the Bible. Some stories we accepted as true biographically, historically or scientifically and they can be called true stories. Sometimes they were grand and inspiring and sometimes dull and without special significance. Other stories, like the Creation, might be inconsistent with themselves and contrary to the established laws of modern science, but still carry great fundamental moral truths thundering down through the ages. The author apprehended the truth of God but was full of credulity when he read history which had come unsifted and untested through the mouths of many generations.

Our religion must be reasonable, rational, vital, if we are to preach it to youth. The preacher should be capable of putting it in simple and convincing words and conserve the truth, which, however small at first, has been progressively revealed to the sincere and seeking soul.

In his chapel talks Mr. Stapleton discussed the general subject of prayer in a helpful way.

Throughout the week the preacher came close to the teachers and students and showed a deep and searching interest in the problems being worked out here.

A Center of Life

THERE are eight foreign-speaking Congregational churches in New York City. Of these the Swedish Immanuel Church is among the strongest. Its rise to the position of influence which it now holds and to the possession of the fine plant which is photographed here is worthy of a special comment.

Organized in 1900, its membership is now one hundred and ninety-four with a Sunday School enrollment of two hundred and three. Until within two years its house of worship was at 137th Street in Harlem and that location was abandoned to give place to the Grace Colored Church, whose successful development under that change is a subject of general comment. The place was not favorable for the Swedes, but it is for the colored people. With the proceeds secured by selling the old property to the Grace Church, Harlem, the Swedish brethren bought a corner lot near Bronx Park close to the Lexington and

THE SWEDISH IMMANUEL CHURCH AND PARSONAGE, NEW YORK

Fourth Avenue subway line and erected upon it the church and adjoining parsonage revealed in the picture. The total valuation of property thus secured is over eighty-five thousand dollars, twelve thousand dollars of which the Congregational Church Building Society furnishes in loan and grant, and for five thousand dollars of which the Congregational Church Extension Society of New York is responsible.

The location is especially fitted to the type of work the church has to do. Many of its people live miles distant from the church although the majority are within walking distance. There are none of wealth among them. They live by wages and on salaries. On a Sunday some of them come from the suburbs in the early morning. They bring a lunch with them and remain all day for varied services. The pastor, Rev. A. G. Lund, has done and is doing fine work for his people.

These buildings were dedicated several months ago. In appearance they are highly creditable, being both useful and churchly. They will, for years, prove a center from which these thrifty Americans of foreign blood will be inspired to the best things. It ministers not only to New York but to places contiguous to it. It will make good citizens for it will make good Christians. What would the modern city be without such centers of life?

A Northland College Graduate at Work

ON a southbound train out of Ashland, Wisconsin, a few days ago I met a friend, a young lumberman, who began telling me of his daughter's progress in a little country school. "Last night she said to me, 'Daddy, do you want to hear me read?' And do you know, she can read right along. Last fall the only letters she knew were her initials. She thinks her teacher's about right." A little before I had heard of an unusually attractive Christmas program that had drawn the whole community.

The mother of five little children, three of whom are in school, gave an enthusiastic report. "My children are doing wonderfully. Their teacher is so patient and so thorough, and you bet they can't get away with anything with her. You should see the way she corrects papers; none of this guessing at a mark and calling it good; she reads every line and she sees everything." Then she began asking about the possibility of getting one of the Northland glee clubs to give a concert at the schoolhouse.

So I went to call on this country school teacher. Of course you have guessed that she is a Northland product. Northland has a few headliners in its alumni rolls, but I wanted to see something different.

This graduate is of Danish parentage. Her father came from Denmark as a young man and married a girl of Danish ancestry. They came North and homesteaded a quarter section of wild land. Four children were born, this girl the oldest, who helped on the land and went to the little country school. There was no high school within fifteen miles and, in a Wisconsin winter, fifteen miles is four hours with a team. Furthermore there was no money available, so she worked at various jobs, saved her money, and finally was able to see her way to come to Northland. Of course she was older than the average, she knew what work meant, and what she was in school for; so in three years she was able to finish the academy course and have surplus credits toward college. The first year she lived at Dill Hall, the second, worked for her board and room in a private home, and the third, "batched it" with two other girls from the same community, in rented rooms. She took music on the side, sang in the glee club, and when it seemed absolutely necessary dropped school for a few days to help plant or harvest crops.

She took a year of teacher training, working for her board and room in the home of a Northland professor. Then she started to teach in her home community.

The school was in rather forlorn condition owing to the combination of a succession of teachers whose interests were outside the school, and youngsters, parents and school Board whose interests were similarly absent.

The first comment I heard from her was, "Those boys aren't bad. You just have to use a little sense with them." And when I looked over the improvements in their record in five months, I was convinced of the soundness of her judgment.

I signed my name in the visitors' register and found that the parents of many of the pupils had been there. Fifteen new books were proudly displayed for my approval. "They've read everything we have, over and over."

She spoke of whooping cough that was keeping half of the children out of school, and of the blizzard that closed roads for three days—the numerous prosy little problems that strew her path with snow banks rather than roses. The proud display, kept for the last, was the report cards of two lads who

have been considered about hopeless. Where there were sixties and seventies and "poor," there are eighty-fives and nineties now. "They are quick. I have the hardest job keeping them busy."

As I went out, this country teacher showed me the clever arrangement in the entry, whereby they manage to have hot noonday lunches. The impression of the visit was very definitely that of an able young woman doing a hard, humble job in a thorough and understanding way.

She has not rebuilt that community in six months. She will not have it rebuilt by next commencement. In fact as I watched twenty odd youngsters trudging home from school, it was very forcibly borne upon me that she is not rebuilding, she is *building* that entire community, a great task that must take long and patient effort—but how well worth while!

I don't want to write an article on how just such common schools as this are the only schools a tremendous proportion of our children ever know. Of course it is true, and there is room for a mighty crusade for better country school teachers. Probably the greatest point that can be made for Northland is that from it there is issuing a stream of lives that bring blessing and life to Northern Wisconsin.

The Foundation and the Education Society

MANY letters are being received asking about the present status of the Foundation for Education and the Education Society since the vote of the National Council recommending that these two organizations be united as soon as possible. The following statement may serve to answer these and some, as yet, unexpressed inquiries.

Committees have been appointed by both organizations to meet together and to plan for the merger. The joint committee has held one meeting to discuss the necessary steps and will proceed further in the near future. It will take some time to effect a plan that shall fully conserve the important interests involved, but this will be done as rapidly as possible. In the meantime each organization carries on its work as it has since the Council of 1921. The work of aiding our educational institutions is in charge of the Foundation with headquarters at 19 South LaSalle Street, Chicago; while the general work of religious education in the churches, young people's work, university pastors, missionary education, social relations, week-day and vacation school work and leadership training are cared for by the Education Society, 14 Beacon Street, Boston, Massachusetts.

Each organization retains its apportionment percentage for 1926, as voted by the Commission on Missions at Chicago in January, 1925. Contributions and inquiries regarding the various lines of work should be sent to the respective offices in accordance with the above statement.

Immediate notice will be given through the columns of *The Congregationalist and* THE AMERICAN MISSIONARY of any change in the status and relations of these agencies. Meanwhile, we bespeak for both the hearty support of all concerned with the development of the great and important service of Christian education.

Announcements

The Birmingham Convention

"BUILDING Together a Christian Citizenship" is to be the theme of the Birmingham Convention of the International Council of Religious Education at Birmingham, Alabama, April 12-19. Thirty-five cooperating denominations will officially participate in this meeting and the theme is taken as expressing their common purpose in religious education. The convention will be inspirational in the best sense of the word, but there will be ample opportunity for those who attend to learn and to discuss the best methods and materials in the educational work of the church.

The program will include addresses by leading statesmen of the United States and Canada, the foremost leaders in religious education, and representative pastors, all of whom unite to give this phase of the church's work its rightful place of prominence. Other features will be the sectional conferences for the discussion of methods and materials, a young people's congress, and a well-chosen exhibit covering every department of religious education.

The citizens of Birmingham are preparing to entertain their guests with true Southern hospitality. They will have much to show in the way of modern educational equipment in their churches.

Delegates are chosen from the territorial units of the Council and from the cooperating denominations. Registration will cost three dollars and fifty-

cents which gives the delegate all privileges of the convention, reduced railroad rates, and report of the convention. President Coolidge has promised to be present and deliver an address.

Congregationalists are entitled to three hundred delegates. We hope that we shall have a strong delegation there, because of the great importance of the occasion in our cooperative work. Registration blanks are in the hands of the following officers of the Education Society: Herbert W. Gates, 14 Beacon Street, Boston, Massachusetts; R. W. Gammon, 19 S. La Salle Street, Chicago, Illinois; Charles L. Fisk, 801 Hippodrome Building, Cleveland, Ohio; Charles G. Murphy, 408 Barkley Building, Lincoln, Nebraska; and Franklin J. Estabrook, Guardian Trust Building, Denver, Colorado. Send your registration to the nearest of these offices and you will receive your credentials. As registrations are rapidly coming in, we urge all members of our churches who can go to send theirs at once, before the limit of attendance is reached.

This will be a great convention in which the churches of all the leading denominations will pool their resources in the interests of a more effective Christian training for our youth. Let's go.

Summer Schools of Missions

THE Summer Schools of 1926, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held as follows: Winona Lake, Indiana, June 19 to 26; Lake Geneva, Wisconsin, June 28 to July 5. Both of these places are unparalleled for natural beauty. They present a remarkable opportunity to those who attend to combine a very happy and profitable vacation with inspiration and study.

Courses offered will include lectures, normal and study classes on the text-books, "The Rural Church and the Moslem World," Forums, Bible classes, platform meetings and addresses by many missionaries will form the program.

Estimated expense for week, twenty-five dollars. For further information, write the Chairman of Publicity, Mrs. Jesse J. Kolmos, 511 North Seventh Avenue, Maywood, Illinois.

The Advancing Goal

A TEN per cent increase in contributions to missions during 1927 is proposed by the Commission on Missions.

Announcement of the goal has been made by Charles E. Burton, D.D., secretary of the National Council and secretary *ex-officio* of the Commission on Missions.

The approximate total contributions expected this year for missionary work, home and foreign, are $3,100,000. The ten per cent increase will be a step toward $5,000,000 in annual missionary contributions, for which the National Council has voted to strive.

Receipts expected this year for missions from endowments, legacies and other sources aside from annual contributions, are $1,900,000. Receipts, both from annual contributions and from all other sources, should provide an income of over $5,000,000 for missionary work in 1927. When contributions annually amount to $5,000,000, the total income for missionary work should be at least $7,000,000.

A New Course for Young People

By HERBERT W. GATES

IN no department of religious education is the need for material better adapted to the needs of pupils more keenly felt than in that of the young people's work. For years we have faced the fact that the Church School loses a large proportion of its members before they reach the end of the high school period. The same kind of lessons that they have studied since early childhood will not hold their interest or command their attention. They have entered upon an entirely new field of experience and their religious teaching must take account of the new and perplexing problems which confront them.

The course entitled, "What Does Christ Expect of Young People Today?" by T. H. P. Sailer and just published by our Publishing Society is a valuable help in meeting this need. It consists of a series of practical questions for discussion by girls and boys of from thirteen to sixteen years of age, which have been tried out by a group in the school of which the author is superintendent. The young people chose the title themselves and their use of it was an honest effort to discover the Christian solution of their own problems.

There is a teacher's manual which includes all the material of the course and twenty-four pupil's assignments printed separately in loose-leaf form. The suggestions for teachers describe in clear terms the method to be pursued in teaching and the assignments include a variety of practical questions, such

as, "What difference does it make when you join the church?" "Shall we always tell the truth?" "How shall we spend our money?" "How valuable is a life?" and so forth. Each assignment is presented in the form of an incident or situation from real life, with questions that serve to bring out the moral and religious problem involved, and leads up to some reference from the teachings of Jesus in which the Christian solution may be found. The teacher's manual is published at seventy-five cents and the pupil's assignments at twenty-five cents a set. We heartily commend this course to leaders of young people. It affords an introduction to the finest of the fine arts, that of thinking for oneself.

Program Topic—June

Lonely Strangers in a New Land

NOTE:—*Let this be an "Acquaintance Meeting" that we may become acquainted with "The Stranger Within Our Gates." Display flags of other nations and our own Stars and Stripes. The people who take part in the program may wear foreign costumes, and the refreshments should be of foreign origin. Music of foreign composers will add attractiveness to the program. Talks—ten minutes each. Appoint a good leader for discussion of Questions. Invite the women of a foreign group in your community to attend the meeting, offering them a part in the program.*

Hymn: "God Save America." (Russian Hymn.)
Scripture: Exodus 22:21.
Psalm 137.
Hymn: "O Lord Our God Thy Mighty Hand."
Prayer: For Our Country.—Almighty God, bless our land with honorable industry, sound learning, and pure manners. Defend our liberties; preserve our unity. Save us from violence, discord and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we intrust in thy name with authority. In the time of our prosperity, temper our self-confidence with thankfulness, and in the day of trouble, suffer not our trust in thee to fail, for Jesus Christ's sake. Amen.—GEORGE L. LOCK.
Review: Article.—Home Missions and the New Freedom in America—THE AMERICAN MISSIONARY, March, 1926.
Talk: Re-Interpreting Christianity to the New American.
1.—Transplanted Faiths.
2.—Protestant Slavs.
3.—The Christian Neighborhood House.
Recitation: "America First." The New American Creed.
Discussion: Is pride of race something we should get rid of? Can we at the same time aspire to make the most of the inherent qualities of our own race, and also serve humanity as a whole?
Does the teaching of Jesus provide us with any sure guidance on the question of international and interracial morality?—From "The Inquiry," February, 1926.
With whom does responsibility for sympathetic understanding between races finally rest?
Hymn: "Come Thou Almighty King." (Italian Hymn.)

Missionary Methods

By MAUDE EVELYN BRADLEY

IS your society suffering with an attack of "winterindifferencitis"?

Why not arouse attention—possibly, interest—by trying something a bit out of the ordinary?

Call your committee together and work out a questionnaire similar to the following but pertinent to your own needs. Then have a "good-fellowship visiting day" when every woman in the parish is visited by two members of your society. Leave a copy of the questionnaire and some interesting missionary leaflet with each woman.

Questionnaire

The Woman's Missionary Society of our church is at your service and wishes to serve the needs of the women of the community and parish in the best possible way and to be a vital force in the carrying on of Christ's program.

You will help if you will answer as many of the following questions as you care to and mail or give them to our Secretary, Mrs. ————, on or before ————. While it is not necessary that you sign your name, our committee would appreciate your doing so. Would you open your home for a meeting of the Society, using an invitation like the following?

"If you'll come next Friday,
When the hour is three,
We'll give you a surprise
And a nice cup of tea."

1. Are you interested in the Woman's Missionary Society?
2. Are you a member?
   a. Would you like to become a member?
   b. If not, why?
3. Do you attend the meetings?
   a. Regularly?
   b. Occasionally?
4. Do you care for the type of program presented the past year?
5. What suggestions would you like to make?
6. Is our meeting time satisfactory to you?
7. State what you would be willing to do to help make our society meetings more interesting.

Sing? Lead devotions?

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Edited By

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What subject can be of more absorbing interest to the student of human events than this astonishing renaissance, this sudden awakening of mind and spirit that has come to the whole, vast Mohammedan world? The abolition of the Caliphate, the abandonment of ancient manners, customs and costumes, the growing influence of the Western world, the new ambitions and aspirations, the youth movement, the new place and freedom that begin to open before women, the changing attitude towards Christianity all command our eager attention. We are especially impressed by the amazing expansion of journalism in the Moslem lands and of its literary product which evokes from the *Times* of London the following comment: "Fleet Street may well envy the young Afghan editors of the Afghan press. It is the golden age of journalism when a nation is beginning to think and truth is as fresh as dew and there is no bugbear of banality."

What does all this signify for the future of the world, for Christianity and the Kingdom of God? This book clearly and effectively sets before us within the limits of a single volume the present situation in the Moslem world. It is a composite study, the work of twenty-three writers, all of whom are authorities, several being the greatest living experts upon that phase of the subject with which they deal. Dr. John R. Mott, the careful editor, contributes the foreword and the stirring final chapter. No more important work on world conditions and world problems has appeared for a long while. It will soon find a place in every well-equipped missionary library.

A MODERNIST AND HIS CREED. *By Edward Mortimer Chapman, Houghton Mifflin Co., Boston.* $2.50.

Here is a book which shows how perfectly possible it is to accept the viewpoint and major conclusions of the modern scholar and at the same time to keep undimmed the lustre of one's Christian faith. But the book goes much farther—it proves that a faith so held may be of a peculiarly robust and noble type—reasonable, gracious and catholic, appealing powerfully to cultivated men. This modernist's creed is the outcome of experience. It presents religious convictions reached by an honest and thoughtful mind after patient pondering over the moral and spiritual problems of human life.

We very much like the chapter given to the home of his childhood. A charming picture of the simple, joyous, highly intellectual and somewhat strenuous life of a typical Christian household of the last century, as different as possible from the conventional lines in which certain literary craftsmen have attempted to portray the same thing, which they delight to characterize as "smug." Especially pleasing is what Dr. Chapman says of the deacon—an upright, God-fearing man, generous, warm-hearted and public-spirited—not remotely resembling the hard-fisted, narrow-minded deacon of fiction.

Although the book gives no hint of such a thing, it is evident to one who reads between the lines that its ripe conclusions are the fruit of the author's long experience as a pastor and preacher. You cannot spend years in the art of healing hurt souls, supplying the deepest needs, solving the spiritual problems of modern men without gathering much wisdom from the practice. It would be hard to find a better discipline for mind and heart than that which comes to a minister of the gospel in the faithful pursuit of his high calling. The charm of its literary style, as well as the immense importance of its subject matter, makes this an exceedingly readable book.

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